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THE

MISSIONARY REVIEW OF THE WORLD.

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I.—LITERATURE OF MISSIONS.

THE RELATIONS OF MISSIONS AND COMMERCE.

BY REV. F. F. ELLINWOOD, D.D., NEW YORK.

[Read before the late General Missionary Conference, London.]

PAUL at Ephesus encountered not only the general opposition of the world, the flesh, and the devil, but he had special trouble with an unprincipled craftsman. At Philippi, also, he found a stock company making merchandise of a half-demented girl whose conversion interfered with their business. And from that day to this, human rapacity has again and again thrust itself across the path of philanthropy and beneficence.

We do not forget that legitimate commerce has been a great factor in the development of civilization and even in the progress of the gospel. The growth of the early Church followed the lines of trade across the Mediterranean, and on the Continent of Europe Latin Christianity penetrated the forest homes of stalwart races where Roman arms and merchandise had opened the way. Secular enterprise has built the great Christian cities of our Western hemisphere, and opened mission fields everywhere in the chief islands of the sea. The California of to-day could not have been created by missionary effort alone, and the magnificent spectacle of a British Empire in Southern Asia, with its Bible, its schools and colleges, its law and order, its manifold enlightenment and moral elevation, could not have existed but for the long and sometimes questionable career of the East India Company.

But there is no universal law in the case. Civilization, even in its rougher forms, has not always preceded the missionary movement. Often it has proved a hindrance. Throughout British America, mission stations have followed the factories of the fur traders; but in Hawaii, Samoa, Fiji, and Madagascar, missionary labor has led the way. Centuries ago, also, missionaries from Ireland and Iona, penetrating not only England and Scotland, but many portions of the Continent, were unattended by secular enterprise, and yet their influence was so strong and deep that Europe and the world have felt it and rejoiced in it ever since. Those hordes of Northmen whom Britain could not resist, nor the armies of Charlemagne conquer or even

check, were tamed at last by the simple, aggressive influence of the gospel, unattended by either military or commercial power.

Three things have been found almost universally true: first, that the gospel has always elevated the character and established the power of our civilization in whatever lands its influence has reached. More than once has it been confessed that England could scarcely have retained her Indian possessions but for the conservative influence of those Christian missions which measurably restrained the injustice of rulers, while it promoted the enlightenment and the loyalty of native princes and peoples.

The second principle, which is generally true, is that the first contacts of commerce, and especially during the period of rough adventure and lawlessness, are evil. Whether adventurers have gone before or have followed the missionary, their influence has caused a blight. Whale-fishermen in Tahiti and Hawaii, convicts in Tasmania, kidnappers in Melanesia, slave traders in Congo, opium dealers in China, and whiskey venders among the Indian tribes of North America—all have proved a curse.

It is impossible to exaggerate the hindrances which have been thrown in the way of the gospel by these influences. And the distinctions which are made in our own lands between the Christian name and the wrongs and vices that prevail in the general community, cannot be appreciated by those who see us at a distance, and mainly on our worst side. Judging from the wholesale classifications of their own religious systems, they naturally identify the name European or American with the generic name of Christian.

Moreover, while here at home most men are under conventional restraints, adventurers in distant marts, removed from influences of home, too often give loose rein to their lowest instincts, throw off allegiance to Christian influences, and become hostile to missionaries and to missionary effort. They are hostile because the high principles and clean lives of missionaries carry with them an implied condemnation of their own shameless vices.

I wish it were possible to feel that governments, as such, had been wholly free from wrongs to inferior races. But there is no one of the so-called Christian nations which can cast the first stone at another. All have been guilty, more or less. These facts become more serious when we consider that to these nations our lost world chiefly looks for the blessed gospel.

The early American colonies had Christian missions for one great motive in their settlement. There it might have been expected that commerce and evangelization would proceed hand in hand, and that William Penn's beautiful dream of brotherhood would be realized, but although we have had in the last 250 years three heathen races on whom to exercise our gifts—the Indian, the African and the Mon-

golian—we have abused them all, and each in a different way. Our record is sad and disgraceful, and we are in no mood to read lectures to other Christian nations. But we are ready to unite with them, heart and hand, in any measures of amendment.

There are consolations in this dark history, as there are in the coolie traffic of the South Pacific. One is, that all this time the Christian Church, or at least portions of it, have realized the wrong, and have done what they could to save the people from destruction and lead them unto eternal life. There have never been more beautiful exemplifications of Christian love than those which were exhibited by Moravian missionaries through all the early history of our dealings with the American Indians. And thousands of our own people have followed their worthy example. Never in the whole history of martyrdom has one seemed to follow so nearly in the footsteps of the vicarious Redeemer, and so to fill up the remainder of His suffering even unto death, as the saintly Patteson, who literally died for the sins of unscrupulous kidnappers, of the Caucasian race.

A third principle is, that improvement generally follows as commerce becomes established. There is much comfort in this. The first rough adventurers are at length followed by a better class. Homes are established by Christian merchants ; fathers who are solicitous for the moral atmosphere which surrounds their children, exert a wholesome influence ; the missionary is no longer sneered at, but is supported ; vice that was open and shameless is frowned upon. The church and school have arrived. In many a land where the first wave of our civilization seemed to cast up only mire and dirt, order, intelligence and religion at length prevailed.

There was a time in San Francisco when the courts of justice were paralyzed, and when the right-minded citizens felt constrained to send to Hawaii for a missionary to return and establish a Christian church in his own land. Even saloon-keepers joined in the call, alleging that without a church and Christian institutions no man's life was safe.

In all new mining fields, whether in America, or Australia, or South Africa, the first contact has been demoralizing, and yet in those same settlements, when order had been established, when the Christian family had arrived, when a church and a schoolhouse, and a Christian press and Christian influence had obtained a footing, all was changed. And dark as the problem of civilization in Africa now is, and urgent as may be the duty imposed upon us to save the present generation, we do not hesitate to prophesy that European civilization in West Africa a-half century hence will be full of life and light. Even at the worst, we are by no means disposed to hand Africa over to Islam, which in all these centuries has done so little for the heathen tribes—which, by degrading woman, has tended to destroy the family, and, therefore, the State, and which has depopulated every country that it has ever

controlled. The only hope of Africa is in our Christian civilization.

But if missions are to prosper in the future, it will be important to promote a more just sentiment toward inferior races. The time should soon come when races like the American Indians, or the Maoris of New Zealand, should be allowed equal natural rights with Caucasians. The time should soon come—if missions are to be a success—when might shall not make right, but weaker nations shall be treated as one European nation would treat another. The time should soon come when treaties with a country like Japan shall not be made and enforced merely for the convenience or profit of the great Powers, but shall have the same regard for even-handed justice as if the Japanese navies were thundering at our gates. The time should come when all commerce shall be so regulated that it shall not curse the nations with which we have to do. We have often counted upon improvements in inter-communication as factors in the advancement of the human race and as agencies of Redemption, but of late we are sometimes rather appalled than cheered. For example, the fond hopes which we cherished five years ago in regard to the opening of the Congo, have been sadly clouded over. And the fact that the Congo State is under international control would seem to render it a proper subject of consideration in this International Conference.

Allow me to call special attention to this subject. Whatever may be thought of the propriety of discussing here the abuses that may exist in the colonies of separate European powers, there can be no doubt of our privilege and duty in this case. The Valley of the Congo is common ground, and moreover, it is a vast mission field. Directly across the path of our progress in the evangelization of the Dark Continent lies this gigantic evil of the liquor trade. At the very gateway of our missionary enterprise crouches this hydra, whose hideous proportions no flight of poetic imagination can exaggerate. I need not give the statistics nor discuss the details which have become so familiar, but success or failure in African missions is concerned in this issue. The toils and sufferings of our brave missionaries appeal to us. How can we continue to send our heroic Hanningtons, and Combers, and Parkers, and yet neglect the very first duty which we owe to Africa? The honor of the Christian name is at stake. Those who persist in ignoring the distinction between so-called Christian nations and the Christian Church, are arraigning the Church for neglect in this matter. They are parading the conservative influence of Islam as the best hope of Africa, and are cursing the day that our Christian civilization disturbed its reign.

It seems desirable to treat this question on broad grounds which will enlist the sympathies of the largest possible constituency. The issue before us is not the temperance question with which many of us are

accustomed to deal. It has all the enormity of systematic cruelty to children; it is a conspiracy by representatives of civilized nations against simple tribes of men who know not what they do. On such an issue the humane and pitiful of every name—Protestant or Catholic, Christian or unchristian—should unite their common protest.

The proofs that the rum traffic among the African tribes tends to destroy all other departments of trade, are so numerous and so well known that I need not dwell upon them. It is enough that this accursed evil blights all hope of the present generation, that even those who had begun to gather about them the comforts of civilization have gone back to barbarism—that women who had learned something of modesty have again discarded clothing that all their resources may be expended for drink. But the evil is not confined to the present; it incapacitates the people for future commerce and thrift; it casts a blight upon those whose hopes have been turned toward Central Africa as a great field of true commerce. Never before has Christendom made so gratuitous a concession to the sordid gains of a few unscrupulous business firms—one which involved so great a cost to national honor, to the fair name of the Christian Church, and to the best interests of millions of mankind.

No doubt great discouragements beset this question, and many whose sympathies are really touched are nevertheless hopeless of results. We may be very sure that the representatives of the liquor traffic are quietly but effectively exerting their influence to thwart every effort made in the interest of humanity. I am informed that at Washington an agent is employed by the "liquor interests," whose whole time and energy are employed to baffle all attempts supposed to conflict with their business.

But, on the other hand, what are some of our encouragements to effort?

First, the fact that so much has already been done to arouse public sentiment on the subject. I refer to the various public meetings which have been held in London, and especially to the formation of a working committee representing the Missionary Societies of Great Britain.

Second, that the constituencies represented here are so vast and may be so influential. Mr. W. T. Hornaday, of Washington, D. C., has pertinently asked: "Who are the more powerful, the traders who desire to enrich themselves out of the palm oil purchased with gin, or the Christian nations which were represented at the Berlin Conference, with their 388,000,000 of Christians? America has sixty-five foreign missionary societies, Great Britain seventy-two, and the Continent of Europe fifty-seven, not including those of the Roman Catholic Church. Are they not strong enough to cope with the rum traffic on the Congo?"

A third encouragement is found in the fact that a united movement

by the Christian Church is in the line of true commercial interest. All enlightened statesmanship should be on our side. The Royal African Company, trading on the Niger, has already restricted the rum traffic on that river as a matter of business policy; as the only hope, in fact, of promoting legitimate commerce.

Fourth. We find encouragement even in the counsels of the Berlin Conference. Count De Launy of Italy, Sir Edward Malet of India, Mr. Kasson of the United States, and Count Van der Straten of Belgium plead for restriction. And the Conference itself finally adopted a sort of compromise, by expressing "a wish that some understanding should be arrived at between the Governments to regulate the traffic in spirituous liquors." Even the representatives of France and Germany, though not voting for restriction by the great Powers, expressed the belief that "the Congo Government, in any measures which it might deem it wise to adopt, would find the Powers ready to cooperate to this end." *And the Congo Government, represented by the King of the Belgians, is more than ready to do all that the sentiment of the nations will sustain him in doing.*

Have we not, then, great reason to believe that a united plea of all Christendom would be listened to by the contracting Powers? I say a united plea, for separate national movements are considered wellnigh useless. Each Government would feel that its own individual action would only cut off its subjects from the profit of the trade, and throw it into other hands, without at all diminishing the devastations which we deplore. It must be an international movement to be successful. The same Powers that made the original treaty can revise it, and we represent those Powers.

But the strongest consideration which presses upon us is found in a most touching appeal which comes from an unexpected source. A line of action has been suggested, providentially and significantly, by a Mohammedan prince in West Africa. I marvel that so little heed has been given to his words. The Emir of Nupe, speaking for his own dominions, sent many months ago the following stirring message to Bishop Crowther of the Niger Mission:

"It is not a long matter," runs the appeal, "it is about *barasa* (rum). It has ruined our country; it has ruined our people very much; it has made our people mad." And then, in the name of God and the Prophet, he beseeches Bishop Crowther to ask the Committee of the Church Missionary Society to petition the Government to prevent bringing *barasa* into his land. May we not consider this an appeal not merely to the Church Missionary Society but to all missionary societies in this Conference, and to the churches which they represent? Has not this Mohammedan prince struck a keynote for this great occasion? What particular measures shall be adopted it is for the wisdom of this great body to decide. May God direct its councils!

And what if we should not fully succeed? Let us suppose the very worst: yet one thing is certain, at least, the reproach of the Christian name will have been removed. It can no longer be said that the Church is sitting at her ease while the powers of darkness seem to triumph.

And lastly, there is one great power supreme over all, which we may believe is wholly on our side, and to that our petitions should arise as with the voice of one earnest and importunate soul. Africa is a vineyard which God has given to His Son for a possession, and the cause of African missions is a vine of His own right hand's planting. Let us pray, therefore, "that the boar out of the wood" shall not waste it, and "the wild beast of the field" shall not devour it.

MISSIONS IN THE LEVANT: THEIR PROBLEMS, METHODS AND RESULTS.

BY REV. EDWIN M. BLISS.

I. THE PROBLEMS.

THERE are few departments of Christian work that have to meet such shifting problems as foreign missions. We are accustomed to the rapid march of events in our own land, but too often have an idea that while we are moving others are standing still; or else we lose sight of distances of time as well as space, and imagine that changes which, even in the keen air of the West, have taken generations, should be accomplished in the East in a few decades. It is one of the most difficult, albeit one of the essential, elements in a sound judgment of our foreign missions that we recognize, and correctly estimate, the changing phases of the problems they have to meet.

When American missionaries first entered the Levant they encountered a dominant false faith, a corrupted Christianity and Judaism. Islam, proud of its past success, was confident of its superiority and assured of its ability to meet the rush of Western civilization, and either conquer or utilize it. The Jews, reserved, clannish, returned the contempt of Moslem and Christian with a hatred intensified by the repression of centuries. The Christian, guarding jealously the relics of the conquest of the early Church, looked with disdain at the offspring of the barbaric West who came to teach *them* Christianity! The problem of missions in the Levant, fifty years ago, was to establish themselves, secure a foothold.

That foothold has been secured. Evangelical Christianity has established itself on a firm basis and is recognized as a permanent factor in the life of the whole region.

Thus its relations have altered. Islam recognizes a foeman worthy of its steel. The Christian churches are beginning to think they have a friend rather than an enemy. The Jews alone remain unchanged, apparently unaffected, and American missions have turned from them to the small element of original paganism that has until recently been

hid from sight among the mountains where the relics of the Hittite Empire have lain so long buried.

The question of Christianity *vs.* Islam is attracting the earnest consideration of the world as never before. Not to enter into the general discussion, it is sufficient to say that the question in the Levant is essentially different from that in India or Africa. In Africa, Islam has practically free scope for all its efforts, unhindered opportunity to use the means by which it achieved its early successes. As a religion, it is unquestionably superior to fetichism, and when it has only fetichism to meet, it will always win the day. In India, too, it has almost unlimited sources to draw from, and if hemmed in on one side, can easily spread out on another. In the Levant it has exhausted its resources. Its aim now is, not to advance, but to hold its own against both outward attack and inward decay. Shrewd, farseeing men have recognized the irresistible advance of Western civilization, and have sought to find some means of assimilating it to the precepts of the Koran. Others, with perhaps a keener sense, have declared the two absolutely incompatible. Islam must conquer civilization, or be conquered by it. Hence have arisen two opposing parties, young Turkey and old Turkey, and ministerial crises gain a new significance, when we realize that they are by no means merely political, but are the outcome of contests that, little by little, are disintegrating the whole fabric of the Caliphate.

In these contests evangelical Christianity exercises an important, though not always perceptible, influence. It shows few converts. Its work is still preparatory—sapping and mining, rather than direct assault. Were there religious liberty for Moslems, what might be we can hardly say. When, under the pressure of Europe, Imperial "Hatts" declared freedom of conscience for the Sultan's subjects, it was the Christian sects that the Turkish Government had in view. To this day, no man can turn from Islam without incurring loss of everything. The problem of missions in the conflict with Islam is how to work so that when the break comes, as come it must, Christianity shall be able to hold the ground. In order to do this, it must be quick to see opportunities, wise in their use, patient while results seem very small.

Evangelical Christianity in its relations with the corrupted Christianity of the Eastern churches has passed through several stages. At first it was hailed with gladness, being looked upon as a hopeful means of securing freedom from the oppression of the Moslem Government. Soon it appeared, however, that the immediate result was to undermine and destroy the influence of the hierarchies. and the whole power of the priesthood was hurled against it. The influential lay element was also hostile, not so much because of its sympathy with and respect for the ecclesiastical, as because in the course of these centuries church life has become so welded with national life as to be practically the

same thing. He who left the Church left the nation, and every heretic was so far forth a traitor. To understand this fully and give no undue blame to the opponents of Protestant missions, it is essential to study the history and organization of the Eastern churches. It will then appear that our great problem has been to show that a man could be an evangelical Christian and still remain an American historian, Greek, Copt or Bulgarian. Here came the sharpest contest. There are few more interesting studies in the history of missions than those that show the growth of peace through strife. Over and over again have the Saviour's words been proven true, "I came not to bring peace, but a sword," and yet by the sword has peace been established. The first missionaries said to the native churches: "We have come not to establish a new church, simply to help you in your own church life." They soon found that impossible. In the face of persecution and excommunication they were compelled to form a new church, organize a Protestant Christianity. The immediate problem was thus changed. This must first be put on a sure footing, establish its distinctive character. The gospel preached was largely, of necessity, a gospel of separation. Now again there is a change coming. The Protestant Church is recognized as a distinct power in the land. Still very inferior in numbers, its influence is out of all proportion to its size. Its opponents cannot fail to recognize this, and many are already calling a halt, considering whether alliance is not better than war. In this there is both hope and danger. Dividing partitions are breaking down, and many hitherto unapproachable are coming within the reach of evangelical ideas. On the other hand, pure Christianity has ever suffered more from diplomacy than from persecution. It is well to say, as is being said again, "we have no interest in a *Protestant Church* as such; our effort is for a *Christian life*, by whatever *name* that life may be called." But is a true, *enlightened* Christian life possible in connection with the old communions? An *ignorant* Christian life is undoubtedly possible, but can the same be said of an *enlightened* Christian life? Are the old churches capable of reformation, or have they become so affected by the dry rot of an ignorant ecclesiasticism that the only thing possible is to tear down, gently if possible, lest the dust of ages rise in such clouds as to choke the workers and build up an entirely new edifice? If so, what shall the edifice be? How far shall Western wine be put into Eastern bottles? Will the true evangelical American be an American still, with his old national traits the same, only purified? or will he be something as different from his old self as the American is from his English, Irish or German ancestor of a few generations since?

Then, again, there are all the problems of social life. What are the relations that should exist between evangelical Christianity and the existing social customs of the people? How far should each community be left to work out its own problems? How much guidance and influ-

ence may be advantageously used to direct aright and at the same time not check that normal natural growth, without which life has no genuine, permanent character? Such questions come up by the score in every mission station. The problem is not so much "How to reach the masses," but "How to guide them." The age of simple evangelism has passed; the era of growth is well under way, and the problems before a mission's annual meeting, whether in Egypt, Syria and Persia, or in Turkey, Bulgaria and Greece, are the same that perplex the learned convocations of scientists, philosophers, theologians and philanthropists in Europe and America.

Evangelical Christianity in its relations to Paganism furnishes a somewhat new problem for the Levant. It has been popularly understood that Christianity and Islamism had so permeated the whole region that paganism, pure and simple, had been crowded out. Later investigations, however, have shown among the mountains, south and west of Antioch, and along the Persian border, large communities which, while nominally Moslem, are really pagan. The Misairyeh of Northern Syria are the lineal descendants in race and religion of the Canaanites who fled before Joshua, and the Yezidees of Kurdistan probably keep up the rites of the Carduchi that harassed Xenophon and the ten thousand. Both classes are as yet almost absolutely inaccessible to any Christian influence. Holding to their ancient faith with a pertinacity that is wonderful, yet compelled by a relentless oppression to cover their belief under the forms of a hated religion, they have developed a power of deceit and dissimulation that probably has no equal in the history of any race. Defying all investigation, punishing treachery or apostasy with instant death, they seem impregnable to approaches of any kind. There is something almost fascinating in their gloomy isolation, which has repelled all Christian workers except the sturdy Scotch Covenanters, who, with persistency not less dogged than their own, but a faith that lays hold on the power of the Highest, have commenced an attack. Their problem is simple, but not the less difficult. They drill, not through rock, but adamant.

None of these problems, however, are greater than that of infidelity. It is one of the strangest things in nature, that light and air, in themselves so essential to health, when brought in contact with what has been kept in darkness, so often bring not health, but fermentation and decay. The first result of exposing the errors in old beliefs is the shaking of all belief. The Moslem reads the Bible, loses his faith in the Koran, and is apt to doubt the validity of the Bible, too. To his mind, each disproves the other. What, then, shall he believe? Too often nothing. The Copt, Greek, Armenian, Bulgarian, finding that the Testament does not indorse the practices of a church hallowed by ages of implicit faith, jumps at the conclusion that the creed at the foundation of those practices must also be wrong, and casts overboard all

creed; or rather, because an Oriental cannot live without one, makes a creed of creedlessness. The spread of infidelity through the Levant is appalling, and many a time does the missionary, whether on the seaboard or far inland, stand dismayed to find that it has gained a foothold where he least expected. To go into detail is unnecessary. Every pastor and teacher knows what the problem is. Varying, perhaps, in some of its forms, it is essentially the same, whether in America, Europe, Asia or Africa. Here home and foreign workers join hands. The pastor who feels that he knows but little of the perplexities of work abroad, to whom Moslem and Nestorian are but vague individualities, knows that an infidel is much the same whether he wear hat or turban, be clad in the somber hues of the West or the brighter colors of the East.

This is but a sketch, a glimpse such as the pebble might gain of the bottom of the ocean as it skims the surface, touching but here and there. There has been no attempt to state the problems in full; simply to outline their nature, in the hope that sympathy may be developed and prayer directed. The great work is one. He helps most who sympathizes most, and he sympathizes most who understands best.

THE MIRACLES OF MISSIONS.—NO. VIII.

[EDITORIAL.—A. T. P.]

SYRIA.

SYRIA presents another of the unmistakable signs of the supernatural power at work in the great field of missions.

Asaad Shidiak was the secretary of the Maronite Patriarch. When the lamented and beloved Pliny Fisk, after kissing the lips of the dying Levi Parsons, in Alexandria, himself returned to Jerusalem to follow his friend, within two years, he wrote, in his last hours, a farewell letter to Dr. Jonas King, and while Messrs. Bird and Goodell sat by his pillow and listened for his dying words, he passed away, mourned even by weeping Arabs. About this time, over sixty years ago (1825), there was a remarkable state of religious inquiry. There was moving in Syria the same Power that moved there at the first Pentecost in Jerusalem, and afterward in Cesarea and Antioch. Men were pricked in their hearts and came to the missionaries to learn the truth, being convinced of the shallowness and emptiness of their own religious systems. At the same time rose the persecuting spirit, which for more than a quarter of a century interfered with missionary work in Syria. The Sultan issued his firman to all the pachas of Western Asia prohibiting the circulation of the Word of God, and the Maronite converts had to face death like the martyrs of the first centuries.

Asaad Shidiak, the secretary of the Maronite patriarch, and afterward the tutor of Jonas King, was employed to copy Mr. King's fare-

well letter from Pliny Fisk. And he attempted to answer it. As he reached the last page of his reply, like a flash of lightning the truth struck him. He saw that he was arguing against his own reason and conscience and opposing the higher teaching of the divine Spirit. He was intellectually honest, and, seeing himself in error, was candid enough to acknowledge it and surrender himself to his convictions. The heart makes the theology, and his heart gave up the rebellious attitude which had led him to depart from the living God. He dared to say that he saw himself in error and openly forsook it. The Patriarch tried persuasion. He wrote him patriarchal epistles, and sent him enticing, and then mandatory messages; he promised him official promotion, he sought to bribe his conscience to compromise with his convictions; then he threatened him with excommunication and all the terrors of the Church's indignation. But it was all in vain.

He sought to win and to warn him by personal interviews, but ineffectually. Then Asaad Shidiak's marriage contract was annulled, but even against the beguilements of woman's love, the convert proved heroically steadfast. Twenty of his relatives conspire against him, and by force deliver him into the patriarch's hands, and by the patriarch he is cast into prison. He is confined to a cell, loaded with chains, and tortured daily with cruel scourgings. The people are allowed to visit him, to revile and mock him, and to spit in his face as they had done with his Master before him. His own kindred joined in this cruel persecution, and not only would not interpose to secure his release, but opposed it.

Once they led Asaad Shidiak out of his dungeon and placed before him an image of the Virgin to be kissed by him in token of homage and recantation of error. The alternative was a vessel of burning coals. He chose the burning coals, pressed them to his lips, and with a scorched and blackened mouth returned to his cell. At length they built up entirely around him a wall, leaving but a small aperture through which he could get breath, and through which they could pass him enough food to keep him alive, and so prolong the sufferings of the starving man. His body wasted and became a skeleton, but his mind was invincible. His heroic spirit defied them to break the cord of love that bound him to his Lord. They killed the body, but after that had no more that they could do; and before that body gave up the ghost, Asaad Shidiak, the Maronite martyr, had proved to them that they could not subdue the spirit of one whom the Lord had led into the clear light of His own truth and the fellowship of His dear Son. Syria had once more sealed with martyr's blood the testimony of Jesus!

THE MEN FOR MISSIONARIES.

BY REV. PROF. DELAVAN L. LEONARD, OBERLIN, O.

AND the women as well. Through long years the cry for more men has been painful almost to agony. For lack of laborers the Master's work has languished everywhere, while much more than half the world has lain altogether untilled and desert. But, now at length, we begin with joy to behold hundreds offering themselves, ready to go even to the ends of the earth. And hence, it may not be amiss, indeed, there is special need to remember, that though numbers are indispensable, the spiritual quality and the intellectual caliber of the heralds of the Cross are a matter of even greater moment. For, after all that has been said to the contrary, the idea is still by far too common, that the choicest of the sons of God must be reserved for regions where the gospel is already well established, and that if only possessed of piety, anybody will answer for the frontier or the foreign field. Whereas, the task of exploring and pioneering, of founding and building, of gathering and moulding, is such and so great, that the mediocre, the thin-blooded the white-livered, the dull-eyed, are certain to fail and prove a hindrance, and only men of nerve and mettle, of force and fire, of large capacity for planning, and leading, and inspiring, can at all meet the demands of the case. And, in particular, the mission field has boundless room for

1. *The man who loves.* That is, through the combined operation of grace and nature, has a genius for loving—goes after people heart foremost —and thus readily wins confidence and affection. What continual cheer and manifold benediction arise in a face and voice overflowing with kindness and sympathy! The missionary must love men as others love gold or glory, pleasure or power—with a passion. He must love all men, great and small, white and black, cleanly and unkempt, and especially the bad, even to the non-churchgoing and the outrageously wicked. Concerning publicans and sinners, harlots and saloon-keepers, instead of passing them by as outcasts and hopeless, his cry must be, Lord, show me how to teach and win! Love effectually smothers disgust and fear of failure. With a life evidently so pure as to be above all suspicion of countenancing the least of their evil-doing should be joined such a spirit and demeanor that the worst shall feel instinctively that they have found a friend and helper. Love finds slight place for frowns and rebukes, and none at all for scolding and fault-finding.

2. *The man who prays.* As Jesus did, who had no need to travel or climb to the place of communion, but lived every hour as in the immediate presence of His Father, and breathed continually the atmosphere of devotion. There is special need that the missionary pray in this deepest, fullest sense, because the task on hand for him is so arduous that only heavenly wisdom and might will at all avail. The very highest of merely human helps are ridiculously inadequate. Not to speak of the

immeasurable mass of ignorance and superstition and moral corruption which overspreads the heathen world, the human mind by sin is so darkened, the heart is so stained and scarred, the will is so perverse, that the same invincible forces are required which in ancient days opened blind eyes, cleansed lepers, stilled the winds and waves, and brought dead Lazarus forth from the tomb. In such a desperate case there is no help or hope but in resorting to Him for whom nothing is too hard. It were foolish and insane to attempt the regeneration of Utah, or Mexico, or India, or Japan, except in the name of the Lord of Hosts, and in firm reliance on the sweet promise, "My word shall not return unto me void."

3. *The man who sees.* Perceives clearly things unseen and invisible to most. Too many walk habitually only in that carnal wisdom and prudence from which the best things of the kingdom are hopelessly hidden. Fear and unbelief are stone blind; at least have eyes only for difficulty and danger. To the soul sluggard there is always a lion in the street. At first Elisha's servant beheld only the Syrian host encompassing the city, but at the prayer of the prophet his eyes were opened, and then he saw that the mountain was full of horses and chariots of fire round about Elisha. A sharp vision for heavenly helps is an indispensable part of a missionary's furnishing, for without it he cannot attain unto that faith "which treads on impossibilities," and hesitates not to venture out at God's command, not knowing whither, or caring to know. Only this celestial sight is able to discover in the foundation and scaffolding the dust and din of the building process, the sure prophecy of the fair temple in due season to stand complete, or in the actual and external of the individual, of society, or of the church to-day, the divine ideal steadily advancing, and some time without fail to be revealed. Not to see things invisible is to have slight call to be a standard-bearer in the Lord's host.

4. *The man who waits.* Or, is divinely patient, because confident in God and hopeful, sure that righteousness sits upon the throne. "He that believeth shall not make haste." Our Lord was strangely calm, was never excited or in a hurry; and there is great need that His servants keep cool and preserve their equanimity, that the judgment be not seriously deranged by the sudden and fierce onset of some impetuous emotion. It is so easy to fret because of evil-doers, and to wax impatient because the wheels of the kingdom move so slowly. There is constant call for that gospel temperance which is continence or self-control. Time is indispensable in healing inveterate evils. Good institutions grow only by slight increments. And the over-fiery is likely to work even greater mischief than the sluggard. To speak unwisely and rashly may be worse than not to speak at all. One needs to master the situation and thoroughly to understand the facts in the case—needs to gain a place in the confidence and esteem of men before he is in a

condition to do much toward setting things to rights which have gone all awry.

5. The man who rustles. A term in frequent and honored use upon the frontier, but not yet received into the dictionary. Waiting is not the only virtue, and it lies hard by a vice. A rustler is one who is up early and at it with all his might, full of masculine vigor, and of enterprise and tact. He does not sit with folded hands, waiting for good things to happen, but exerts himself to the utmost to make them happen. To rustle for souls is to go out after them, hunt them up and lay hold of them, and in the same heroic fashion to make sure of congregations, money, or whatever else is required; patience and modesty, and passive endurance are well in their place, but there is also large room for push and dash, and Christian strategy and the wisdom of the serpent. The servant of the Lord is not allowed always to follow the Fabian policy, or to fight simply upon the defensive; it is also for him to set forth upon campaigns of aggression, carrying the war into Africa and making fierce assaults.

6. *The man who sings.* Literally and figuratively, playing included, sings with the lips and with the heart, and with the understanding. The missionary should learn how to sing songs in the night of sorrow and of peril and of pain, as Paul and Silas did in the Philippian prison. His heart should be trained to sing continually for joy and to praise God at all times. He should also possess full appreciation of the mission and value of the service of song in the house of the Lord. Few, indeed, are the congregations which hold the hymn-book in sufficiently high esteem as an instrumentality for salvation and sanctification. Sankey the singer, for usefulness in evangelistic work, follows hard after Moody the preacher. Not to be able to sing, and even to play, is to be burdened with serious defect.

7. *The man who laughs.* Yes, he, too, has a mission. It cannot be doubted that too many of the good and earnest are simply pained and shocked, oppressed and cast down in the presence of unusual difficulties and of gross outbreaking sin. Some find no resource in days dark and disastrous but in hanging their harps on the willows, and no relief but in tears. But such are by no means always the wisest and best among the saints, and are not likely to be most successful in their work. And, indeed, is there not a more excellent way? What will be lost or put in jeopardy by cheerfulness and smiles without and within, by bearing with equanimity and good-nature what cannot be helped? It is wise to search for the bright side, and even for the ludicrous side, of evil events, and to laugh at calamity and laugh away fears. A merry heart doeth good like a medicine, and not only to the possessor, but also to all his neighbors. Verily, it is well to "rejoice in the Lord always: again I say, Rejoice."

THE RELIGIOUS STATE OF FRANCE AND THE McALL MISSION.

BY REV. R. M. SAILLENS, PARIS, FRANCE.

I. THE position occupied by France during the last three centuries in the religious world is one of peculiar interest. France was, before the Reformation, the stronghold of the Papacy, "the eldest daughter of the Church." It was here that the movement of the Crusades originated; here, also, that the monkish orders, for the most part, were created and had their greater success. From this fair land the Holy See drew the larger part of its revenue. It is no wonder, therefore, that when the "heresy" broke out, the Church put forth her most strenuous efforts to retain France in her obedience. She spared nothing in the endeavor, and she succeeded, by the acuteness and cruelty of a pope's niece, Catharine de Medicis, and of her wretched sons. But she succeeded only in a measure. Protestantism was vanquished, but not destroyed, as it was in Spain, Italy and Flanders. It remained as a thorn in the flesh of kings and popes; it remained as a leaven, which silently but surely worked the whole nation into a new spirit; it remained as a check upon the clergy, which never was able to recover its former power in this country, and has ever been obliged to watch over its own members, the ignorance and immorality of whom were proverbial before the Reformation.

The action of Protestantism has been more direct still. In the bosom of the Roman Catholic Church movements have been produced which owed their origin to the influence of the gospel. Such men as Pascal, Arnaud and Fénélon could not have arisen in a land wholly given up to popish rule. Unconsciously to themselves, the Jansenists were the timid, but true, successors of the Reformers. Pascal wrote his *Pensées* and his *Provinciales* by the light which the Huguenot martyrs had kindled.

Another result of the French Reformation was the Revolution of 1789. That great event might be defined: *the fruit of Protestant seed fallen in Papist soil.* There was in it a strange association of the spirit of liberty with the spirit of fanaticism, as if Loyola and Voltaire had combined in the effort. Jacobinism is the name which history has given to that monstrous combination. But all that was good in that glorious and dramatic movement can be traced back to the gospel influence. The father of the Revolution, Jean Jacques Rousseau, whose writings did more than any others to prepare and inspire it, was a Protestant. The man who began to sound the alarm, and was the first to set his timid hand against the old edifice, Necker, was also a Protestant.* Alas! that Protestantism should have been so weakly repre-

* He was a Protestant also, the man whose very name recalls the Reign of Terror, and who seemed to have been born for that day of bloodshed and revenge—Marat. Such are the lessons of history!

sented! Who knows what the Revolution would have brought forth if the Protestant churches had then been faithful and courageous, and, claiming for themselves the honor of having originated the movement, had claimed also the privilege of leading it onward!

In another respect, also, France stands apart from other Latin nations. She has been closely allied with the Protestant world by her theology and by the ties of blood. Scotland, Switzerland and America are in a great measure the daughters of Calvin. Huguenots and Puritans are almost synonymous terms. No nation, except the Jewish people, has sent out so many of her sons to all parts of the earth to become a blessing wherever they have been. France has, by the Revocation of the Edict of Nantes, impoverished herself for many long ages; but her poverty has made the riches of the world.

For all these reasons this country deserves love and compassion. She is not Protestant, and yet Protestants must feel that she is somewhat their mother. She is not Romish, for her Romish neighbors dread her liberal and revolutionary spirit. To sum up in a few words: France has, three centuries ago, rejected evangelical Christianity, but she has retained a taste of it, which makes her uneasy and restless forever. Yes, this is the cause of her constant agitation, so singular in a race which is remarkable for its natural patience and fondness of routine. She has seen the light, and unconsciously gropes in the dark, longing to see it again.

II. There have always been some attempts made by the French churches to evangelize their own people, especially during the last sixty years. A blessed revival of religion, which took place toward the year 1830, resulted in the formation of several native societies and agencies for general evangelization. The English Methodists, at the same epoch, sent over to France some devoted men, among whom was Mr. Cook, whose name became a by-word in the south of France. The Baptists of America also were drawn toward France. They sent a missionary, Mr. Willard, who formed half a dozen native evangelists, each of whom has been working with some success. The Baptist churches which were thus created are now about twelve in number, with a membership of eight or nine hundred, all made up of former Roman Catholics. They still retain their connection with the American Baptist Missionary Union.

But the success of those societies and agencies was greatly hampered by the want of liberty, or even toleration. The Methodist evangelists in the south of France, and the Baptists of the north, were constantly prosecuted and fined for holding meetings, for distributing books, etc., etc. Some of the noble pioneers of those times were sent to prison more than once. Their converts shared in the reproach and persecution which they endured. They did not hold large and public meetings, but were bound by the law to meet only in private houses, and

with no more than twenty people. Their reports, if they wrote any, could only speak of weary tramping from village to village, from farm to farm; of a soul being converted here and there. Honor to those, our worthy predecessors! Much of the fruit which we gather to-day is due to their patient, ignored, silent sowing, in suffering and in tears.

But 1870 brought us, after the dark hours of defeat and shame, the glorious sunrise of liberty. In a marvelous and unexpected way the Lord sent us the help which we needed to make good that golden opportunity. No one should have thought that an English pastor, who had passed middle life, and who spoke French but imperfectly, would become the most successful evangelist of France in these times. And yet, no doubt, Mr. R. W. McAll had been prepared by God Himself, and his whole previous course as an architect, and then as a minister, was only God's training for this, his special life's work.

When, on Sunday, January 17, 1872, Mr. McAll opened a little shop in one of the streets of Belleville, for the preaching of the gospel—in answer to the urgent appeal which had come to him from an *ouvrier*,* he could not possibly foresee what a large tree would grow from this little root. But he came in a most propitious time, when the ground, recently furrowed by the terrible plow of foreign and civil war, was ready for the seed of peace and hope; he came, not with a new panacea, not with some grand scheme of social regeneration, but with the old remedy which had never been applied, with the old gospel, so new to those poor people! His aim was not great in men's opinion: he came not to save a nation, but to save souls.

Three principles, at the outset, were adopted by him, and have never ceased to be at the basis of this mission. Their combination is, we believe, the cause of its success.

The first one is: *Nothing but Christ.* Christ and Him crucified is the only attraction, the only theme, the only aim. No paid choir, no high-flown rhetoric, no scientific or literary entertainments, are used to draw the people together. "Conférences sur l'Evangile" are the words painted in large letters on the outside of the halls. It would have been easy to gather very large audiences by other means, but it would have been impossible to retain them. The Church cannot compete with the world on the world's own ground; David is very clumsy (and what a blessing he should be so!) in Saul's armor. There are in Paris plenty of concert halls. Ours are *gospel* halls; they are never opened for another purpose than to make known, by word or by song, the love of God through Jesus Christ.

The second principle on which this Mission is built is *Catholicity.* On its platforms ministers and members of all denominations are equally at home. Each church has a right to claim the Mission as her

* The whole story of the beginning of the Mission, from the pen of Dr. McAll himself, will be found in the book, "A Cry from the Land of Calvin and Voltaire." London: Hodder & Stoughton, Paternoster Row.

own. We recognize the right and proclaim the duty of every Christian to preach the gospel, and we offer him an opportunity to do it. The Mission chooses its agents without any regard to their ecclesiastical tenets, but solely on account of their evangelistic powers.

This principle has secured for us the hearty co-operation of every true minister and every true church of Christ in France. The Reformed, the Free Church, the Methodists, and the Baptists, have vied with each other in offering their help, in wishing us success. And it has secured also the sympathy of the Christian world at large. It has not been one of the least results of this Mission, that it has brought together Christian men and women whom ecclesiastical prejudice kept hitherto separate. We have seen, more than once, on the platform of one of our humble halls, clergymen of the Church of England—yea, even deans and bishops—side by side with Quakers and dissenters.

The last fundamental principle of this Mission is what I will term, for want of a better word, *its lay character*. Ministers are laymen, and laymen are ministers, when they speak in the McAll Mission. Both are witnesses of the same blessed fact. The people would not accept any other kind of preaching: they will leave the room if they are not interested, though a doctor of divinity may be speaking, and will applaud a workingman who takes their hearts by his words.

I firmly believe that the success of the McAll Mission is due, under God, to the adoption and carrying out of the three principles which we have thus briefly defined.

III. The word *success* has again come under my pen. I hasten to explain what it means.

In a country like this, success means small things in appearance. Everything has to be done, and as the most important part of the edifice is the foundation, which is never seen, so the most important part of our work lies in the preparation of the conscience and the heart—the first having slept so long that it is dead.

Peter's success was great when, in a single day, he led 3,000 to Christ from among the worshipers of Jerusalem. But Paul's success was as great, and the importance of his work for the world at large was perhaps greater, when for two long years he spoke in "the school of one Tyrannus," in the heathen city of Ephesus—and yet, in all probability, those two years' efforts brought to Christ a comparatively small number of converts.

The McAll Mission numbers at present 25 stations, or mission halls, in Paris; 11 in the immediate suburbs and 79 in the provinces, making a total number of 115. Some of these are opened every night, but the greater number are used only on Sunday, and two or three times during the week. Adults' and children's meetings, Bible classes and mothers' meetings, dispensaries, young men's associations, all these and other methods of work are carried on.

The aggregate attendance during last year, in the 17,000 meetings which have been held, has been 1,114,233. The number of people who are under gospel influence through these mission halls, who attend more or less regularly and may be said to be favorably disposed—people who formerly were freethinkers and indifferent to their religious interests—can be safely estimated at 50,000.

But these figures only represent the superficial results of the work. Among those thousands, many hundreds have truly accepted Christ as their Redeemer. In every one of those 115 mission halls, the visitor will see, generally sitting on the front rows of chairs, people remarkable by their cheerful countenance, the tidiness of their dress, though they be poor, and the true home feeling which they evidently have. Who are these? The scoffers, the careless, the evil-doers of yesterday. And these are not the only ones. In the splendid halls above, many are singing the praises of the Lamb, who learned, sitting once on these same chairs, to love the music of His name. If space allowed, we could tell many a touching story. We could speak of lives renewned, homes made happy, deaths that have been made victories.

Yes, the work has been encouraging, and continues to be so. But we have now come to a point where, in order to secure the results which have been acquired, and to make this mission a greater power for good, a new and important step must be taken.

The converts must be cared for. Gospel meetings, Bible-classes, and *sociétés fraternelles* do not any more suffice them. The Lord has instituted ordinances, by which the members of His body are to be visibly united to Him and to each other; no human institution can take the place of the Church. Experience has shown that the converts (as a rule) will not join the existing Protestant churches. Many of them shun the very name of Protestant, which the past wars of religion have made very unpopular in some parts of the country. The mode of worship adopted in most of the old churches is cold and solemn; it contrasts with the simplicity and homeliness of the McAll meetings. This seems to be a case in which, according to our Lord's teaching, new wine cannot be put into old bottles.

And yet the converts are there, remaining in a state of spiritual infancy, having scarcely any influence on the masses which, if they were formed into a body, they might draw to themselves more easily than we can. Our own conscience presses us on the matter. Many generals have lost their conquests by advancing in the enemy's country without securing the land behind them by strong garrisons. We are anxious, in order to go forward, to establish a solid basis of operation. But how shall it be done without touching the principle of ecclesiastical neutrality, which has, hitherto, been one of the causes of success? After much prayer and consideration, the following order has been adopted, and has begun to be put in operation:

A Christian church will be organized in every station where there is a sufficient number of converts. The hall, however, will not cease to be opened to the general public, and no change will be made in its aspect which would give it an ecclesiastical appearance.

Each church will be placed under the care of a minister of one denomination or other. That minister may be, at the same time, the pastor of one of the older churches; in that case the mission church will be *an annex* of his own. But it will not always be so, and the directors of the mission may themselves appoint, in agreement with the denominational bodies, a minister whose time and strength will wholly belong to the mission, either as evangelist or as pastor of the newly formed flock.

It is expected that every denomination, either by their individual members or by their missionary associations, will help to support these small churches until they are able to support themselves, so that the McAll Mission, as such, will continue to give its whole energies, and to spend its whole resources, in carrying the gospel to places which, as yet, have been untouched.

The scheme has been submitted to our friends and has met with their approbation. One or two of our halls in Paris have already been appropriated to different denominations: one of the largest and most successful, Salle Baltimore, on Boulevard Bonne Nouvelle, is on the point of becoming the center of a Reformed congregation, with a young pastor attached to it who has already been working several years with us as an evangelist. One of the Free Churches, with her pastor, Rev. A. Fisch, at her head, has voted to give up her present locality and to adopt as her chapel one of our mission halls, sharing the rent and expenses with us. Our Methodist brethren also desire to enter into the scheme, and in their last visit to this country the Rev. A. J. Gordon, D.D., and A. M. Murdock, D.D., President and Secretary of the Baptist Missionary Union, have cordially accepted an arrangement by which one of the McAll missionaries will become the pastor of a Baptist church to be formed in one of the halls of the Mission.

This plan has seemed to us the only one by which we could meet the requirements of our converts without founding a new sect. These churches will be nurseries. Elementary teaching, such as they could not get elsewhere, will be given them. Their organization will be very simple. But as they will grow in numbers and develop in knowledge, it is expected that they will unite more and more closely with the several denominations with which they will be connected, while retaining a filial regard for the mission from which they will have sprung. A brotherly feeling will also bind them together; having the same origin, the minor points on which they will differ will not suffice to create antagonism between them. This will be a new fact in the history of Missions.

And something more may be expected. These churches, formed of converts from Romanism, will draw to them their former coreligionists. Evangelists will rise from among them—men better acquainted than *we* Protestants are, with the language that the people want to hear. And these missionary churches, infusing as it were new blood in the veins of the old French Protestantism, may, by the blessing of God, become in the coming storms the refuge of every true heart, the hope and the salvation of France.

THE STATESMANSHIP OF MISSIONS.

BY J. M. LUDLOW, D.D., EAST ORANGE, N. J.

[This paper was written for and published some time since in THE HOMILETIC REVIEW. It presents, in a fresh and truly masterly manner, one feature of the mission work of the Church which has seldom been presented—certainly never more eloquently—and we offer no apology for reproducing it in our pages, for which we have the esteemed author's cordial assent. In future numbers of the REVIEW his facile pen will sketch for our readers the career of several of our Missionary Heroes.—J.M.S.]

OUR purpose in this article is to emphasize and illustrate an element of power in the propagation of Christianity which is not ordinarily taken account of. Merivale gives a good summary of the causes of the early triumph of the Church: (1) External evidence of the truth—fulfillment of prophecy, miracles, etc.; (2) Internal evidence of the truth—satisfying the sense of man's need; (3) The holy character of believers; (4) The political help given by Constantine, etc. To these all Christians will add (5) the indwelling power of the Holy Ghost, making the Christian ages a perpetuation of Pentecost. But one of the reasons which Gibbon gives for the spread of our religion comes nearer to our topic, viz.: The organization of the Church as an institution especially adapted to the building of the Christian commonwealth in the heart of the secular empire of Rome, and its spread among various peoples. From the first missionary projects of the Apostles, down through the centuries to the founding of the latest modern mission, the Church has displayed marvelous political foresight, tact and enterprise, fulfilling the injunction of its founder, "Be ye therefore *wise as serpents*, and harmless as doves."

The expression, "Statesmanship of Missions," occurred to the writer while attending a conference of missionaries at one of their stations in the heart of the heathen world, listening to the explanation of their projects, and witnessing the magnificent results already attained. The impression was irresistible, that these men were not simply a band of devoted teachers and preachers, but statesmen, as worthy of the name as were the representatives of European governments at the time assembling at Constantinople, or those old empire-builders whose astuteness is praised on the pages of history. This conviction was confirmed a few weeks later, while standing upon the deck of a Mediterranean steamer, in a group of English officers who were discussing the vexed problem of the Ottoman rule in the East. Said one of them, who has since reached highest distinction for military and diplomatic ability, "The American missions alone are doing more for the satisfactory settlement of the Eastern question than all our governments."

By statesmanship we mean especially that sort of wisdom which recognizes the natural movement of great peoples due to racial tendencies and historical culture; selects geographical points of advantage, the location of centers of greatest influence; adopts the most efficient methods of persuasion—now

addressing the common individual in the substratum of society, and again approaching those in authority; appreciates the subtle influence of language, impregnated, through translations of Scripture and the publication of works on Western science, with Christian ideas; and estimates shrewdly the varied abilities and adaptation of the men who are selected for special fields and forms of missionary work. In emphasizing this human element of missionary power, we do not overlook the supernatural force in Christianity to which all its triumph is ultimately due; for the question will constantly arise, Whence did these men acquire statecraft? They were educated in no school of diplomacy. They never sat at the feet of the Charlemagnes, Suleimans, Bismarcks and Gladstones of political control; yet they have seen farther than these masters into the swirling mysteries out of which empires have emerged. As of the Great Master, we ask, "Whence have these men wisdom, having never learned?" There is but one reply, Where the Master found it—through communion with the divine Spirit.

Foremost among the statesmen of the world we must rank the Apostles. Stand upon a housetop in Joppa to-day, and gaze out at the steamers of England, France, Austria, Italy, Spain—all Christian lands—which dot the sea at your feet. Then recall the vision which Peter had on one of these housetops; how he foresaw the gathering of the Gentiles, and, in spite of the exclusiveness of his Jewish habit of thought, began to lay the beams of the new kingdom across the borders of all nations and kindreds and tongues!

The first mission projected by the Church at Jerusalem showed a spirit of enterprise worthy of the Catholic faith which prompted it. Antioch was the chief center of influence on the Eastern Mediterranean. In this old capital of the Seleucidæ mingled the tides of Asiatic and European civilization. It was also a chief seat of paganism and immorality. Through the grove of Daphne roamed emperor and senators from Rome, princes and generals from the East, astrologers, soothsayers, scholars and adventurers from all lands. Juvenal, describing the influence of Antioch upon the empire, said that the "Orontes poured itself into the Tiber." Into this distributing reservoir of current thought and life at Antioch the Apostles put the clarifying, life-giving element of the gospel. From Antioch the great missionary Paul worked out upon the highway of travel. Cyprus, Ephesus, Corinth, Athens, Rome, were kindled with the sacred flame from his faith. Mark occupied Alexandria. Others penetrated to Odessa and Babylon and the banks of the Indus. The rule seems to have been, "Strike for the centers." This displayed not merely preaching zeal and love for souls, but immense enterprise, and, at the same time, genius sufficient to direct it. The prophecy of what has since come to pass was the light within their great souls, and they planned deliberately for world-conquest. And so wisely did they plan and work that Justin Martyn pictures the opening of the second century thus: "There is not a nation, either of Greek or Barbarian, or of any other name, even of those who wander in tribes and live in tents, among whom prayers and thanksgivings are not offered to the Father and Creator of the universe in the name of the crucified Jesus." Fifty years later, Tertullian said: "We have filled every sphere . . . cities, castles, islands, towns, the exchange, the very camps, the plebeian populace, the seats of the judges, the imperial palace and the forum."

We know but little of the details of Church extension in the ages immediately succeeding the Apostolic. The results, however, show the same careful, systematic and far-aimed scheme of operations. The statesmen who directed the empire were matched by the ecclesiastics; indeed, the latter

adapted the machinery of the secular government to the use of the Church. Gradation in authority, division of fields of labor, strictness of internal discipline, a definite policy for aggressive work against the outlying paganism, soon attracted the attention of men to the fact that there was a real commonwealth of Christians which was commensurate with the imperial domain. And when the empire fell to pieces there remained the marvel of a compact, unimpaired, spiritual kingdom, maintaining its secular form, with but a single rent—that made by the Latin and Greek schism. Did the early Church absorb into itself the best political genius of that age? or were the devotees of the new religion especially endowed with such genius for their work, as, at the beginning, a few fishermen were gifted with such transcendent ability? This is one of the questions which secular historians have not answered.

Mediæval missions may be dated from the career of Ulphilas, the "Moses of the Goths." To reach those vast and widespread nations so as to permanently affect them with the gospel, it was necessary to create a written language for them. The capacious intellect which grasped the problem was joined with as remarkable energy of purpose in solving it. Prof. Max Muller gives this deserved tribute to the great missionary: "Ulphilas must have been a man of extraordinary power to conceive, for the first time, the idea of translating the Bible into the vulgar language of his people. At this time there existed in Europe but two languages which a Christian bishop would have thought himself justified in employing, Greek and Latin. All other languages were still considered as barbarous. It required a prophetic sight, and a faith in the destinies of these half-savage tribes, and a conviction also of the utter effeteness of the Roman and Byzantine empires, before a bishop could have brought himself to translate the Bible into the vulgar dialect of his barbarous countrymen." Gibbon cannot withhold his admiration of this virtual framer of Gothic civilization. "The rude, imperfect idiom of soldiers and shepherds, so ill-qualified to communicate any spiritual ideas, was improved and modulated by his genius; and Ulphilas, before he could frame his version, was obliged to compose a new alphabet of twenty-four letters, four of which he invented to express the peculiar sounds that were unknown to the Greek and Latin pronunciation. The character of Ulphilas recommended him to the esteem of the Eastern court, where he twice appeared as the minister of peace; and the name of *Moses* was applied to this spiritual guide, who conducted his people through the deep waters of the Danube to the land of promise."

The dramatic scene in which Odoacer, the conqueror of Italy, bows his huge form in order to enter the humble cell of Severinus, the evangelist to the tribes of Pannonia and Noricum, there to take counsel regarding the policy of his rule, may be taken as one illustration from hundreds in which the statecraft of those dark ages learned at the feet of the greater wisdom imparted to the builders of Christ's kingdom.

The mission of St. Patrick in Ireland reveals the same super-eminent ability. With profound knowledge of human nature, he studied the peculiar character of the Irish people, established schools for the training of competent teachers and preachers, shrewdly brought Christian truth into debate with reigning Druidism, antagonized piracy and slave-dealing, destroyed superstitions. The town and the See of Armagh are to-day the monument of his far-sighted policy. Kildare is still the memorial of Brigid's "Cell of the Oak," or training-school of women, as Derry is that of Columba's monastery, whence issued an army of devoted men who broke the power of

the ancient paganism in the North, both of Ireland and Scotland, long before Augustine arrived on the southern coast of England with the peculiar dogmas of the Church of Rome. It was no blind enthusiasm, but transcendent genius, that built in the far North the institutions of Iona and Bangor, the latter of which had at one time between one and two thousand students, attracted from every part of Europe, and who were sent back to be the planters of a new order of affairs in France, Germany and Switzerland, The England of to-day, independent in its faith, owes much more than ordinary historians admit to the sagacity of the early British Christians, whose hearts felt the prophetic touch of that wisdom which has made Protestant Christendom the dominant type of the world's civilization.

Augustine's mission to Kent is credited with being one of the masterpieces of statecraft in its era. Gregory, who inaugurated it, had, before he was made pope, attained such repute for diplomatic ability that he was chosen to be the arbiter between emperors in the strife of their subtle ambition.

The English Winfred, afterward Boniface, the Apostle of Germany, a worthy compeer of Charles Martel. The latter might hammer the Northern nations to pieces, but it needed the genius and enterprise of the former to remold them, to organize society after the new model, and thus conserve the conquests of the sword. It required amazing executive ability to organize and give permanent operation to the monasteries which sprang up at every advantageous point amid the forests of Germany. Well does Maclear say: "The Sees of Salzburg and Freisingen, of Regensburg and Passau, testified to his care of the Church of Bavaria; the See of Erfurt told of labors in Thuringia, that of Buraburg in Hessa, that of Wurzburg in Franconia; while his metropolitan See at Mentz, having jurisdiction over Worms and Spires, Tongres, Cologne and Utrecht, was a sign that, even before his death, the German Church had already advanced beyond its first missionary stage."

Of the abuses of the monastic system we are well aware. Many of the inmates of monasteries would have developed a healthier piety in private homes, and been more useful in the ordinary circles of social life. Too often the exclusive duties and narrow studies of the monks generated fanaticism; while their herding together, and consciousness of power through organization, led them to courses which were disgraceful to themselves and hurtful to society. This is true, however, chiefly of monasteries when not sanctified by the missionary spirit, but where men were led to seek seclusion for its own sake, in city cells or caves in the desert. On the other hand, the institution, when used as an agency for the dissemination of Christian truth among pagans, was one of consummate wisdom. Instead of leaving solitary heralds of the Cross to make their way with only the proclamation of gospel doctrines, the monasteries brought the practical exhibition of the superiority of Christian civilization to those who had been ignorant of it. In the midst of pagan hordes, living in semi-barbarism, rose the walls of a commodious, often stately, pile, planned by the best architectural skill of the age. The members of the brotherhood were not, as a rule, the aged, the weak, the timid, but the young and energetic. Hundreds of monks—at Fulda, under the great-hearted Sturm, over four thousand—were gathered into the new community. Forests were cleared, waste lands drained, useful arts practiced and taught to the pagan natives, the fine arts cultivated, and learning pursued in all branches then open to inquiry; while, most prominently, religion was exalted as the promoter of all this thrift and beneficence. Montalembert does not throw a false color into his picture when he says of these monks, that simplicity, benignity, and joy transformed their exile from the world

into a paradise of God. They brought not barren Christian dogma, but Christian life, however far from perfect, into the very midst of the godless degradation of paganism; and, as a fact, they leavened far and wide the entire lump.

Coming to modern missions, we find no less brilliant illustrations of our theme. It is too soon yet to trace the wisdom of the workers fully in the results of their work, since the revived interest in it dates almost with the century. Lord Lawrence, while Viceroy of India, reported: "Notwithstanding all that the English people have done to benefit India, the missionaries have done more than all other agencies combined." The same may be said of the opening of all pagan lands to Western civilization. The missionary has been a far larger factor in the problem than would be measured by his strictly gospel work.

One of the most beautiful monuments in India was built by Sarfojee, the Rajah of Tanjore, to the memory of Schwartz, who died in 1798. These lines may be taken from the epitaph which the Rajah composed:

> "To the benighted, dispenser of light,
> Doing and pointing to that which is right;
> Blessing to princes, to people, to me.
> May I, my father, be worthy of thee."

Well might the Rajah call Schwartz his father, for when the old Rajah, his real father, was dying, he called for the missionary, and, putting his hand upon his son's head, said: "This is not my son any longer, but thine, for into thine hands I deliver him." By his practical counsel, Schwartz really kept the crown upon the young prince's head. He quieted revolts among his people, as when 7,000 rebels, who had refused to hear the government, said to the missionary: "You have shown us kindness. . . . We will work for you day and night to show our regard." When famine desolated Tanjore, and the people were taking their revenge upon their rulers by refusing to sell them provisions, and when no threats from the authorities availed, Schwartz was able to secure within two days 1,000 oxen and 8,000 measures of grain. The British resident wrote home: "Happy indeed would it be for India if Schwartz possessed the whole authority."

After the English victories in Burmah, in 1826, a grand military reception was given to an American lady. Sir Archibald Campbell, the conqueror, welcomed her in person at the head of his staff. At the dinner given to the Burmese Commissioners this lady was accorded the seat of honor. This was a tribute which the British authorities rendered not alone to the personal heroism and consecration of Dr. and Mrs. Judson, but in recognition of the importance of their work as bearing upon the civilization of that country. It was not the mere zeal of an enthusiast that kept Judson at his post for seven years in Rangoon before he could claim his first convert. His soul was balanced by the weight of a grand project, whose accomplishment he foresaw through all the darkness of atheism supported by the throne. So clear was it to him, that he could abide the horrors of the prison and the stocks while the seed was decaying, as it were, in the soil, to bring forth the glorious harvest which others should reap. The statesman-eye of Daniel, in Babylon, caught the luster of coming empires with scarcely more clearness than did the prophetic soul of Judson discern the future of Burmah, when alone he gazed upon the temples at Ava and exclaimed: "We stand upon the dividing line of the empires of darkness and light. O shade of Ah-ran-han, weep over thy falling fanes; retire from the scenes of thy past greatness. A voice mightier than mine, a still small voice, will ere long sweep away every vestige of thy dominion." Never did greater prescience guide an

ambassador to a foreign court than when this solitary man wrote in his journal: "We are penetrating into the heart of one of the great kingdoms of the world to make a formal offer of the gospel to a despotic monarch, and through him to the millions of his subjects." To-day the king of Burmah sends his princely children to sit at the feet of the successors of Judson, and learn the deepest lessons of both secular and celestial wisdom.

Beirut, in Syria, is called the "crown-jewel of modern missions." It was taken from the bed of Moslem degradation, cut and set by the deliberate planning of a handful of American Christians. As late as 1826, Beirut was a straggling, decaying Mohammedan town without so much as a carriage-way through it, a wheeled vehicle, or a pane of window-glass in it. The missionaries who came to it were persecuted by authorities and mobbed by the populace. Some were driven to the Lebanons; others fled to Malta. There they matured their plans, chimerical to all but the eye of faith. They projected Christian empire for Syria, not the gathering of a few converts. Schools, colleges, printing-houses, churches, Western culture in science, art and religion, were all included in their plan. They returned to Beirut bringing a hand-press and a font of Arabic type. Night after night a light gleamed from a little tower above the mission building—a prophetic light seen out on the Mediterranean—where Eli Smith, and, after he was gone, the still living Dr. Van Dyck labored in translating the Bible into Arabic. When, in 1865, Dr. Van Dyck flung down the stairway the last sheet of "copy" to the compositor, it marked an era of importance to Syria and Asia Minor, to Egypt and Turkey, and all the scattered Arabic-speaking peoples, greater than any accession or deposition of Sultans and Khedives. There is nothing more eloquent than the face of the venerable translator, in which can be read the making of the grandest history of the Orient. The dream of the exiles has been accomplished. Beirut is to-day a Christian city, with more influence upon the adjacent lands than had the Berytus of old, on whose ruins it has risen. Stately churches, hospitals, a female seminary, a college, whose graduates are scattered over Syria, Egypt, and wherever the Arab roams; a theological seminary, a common-school system, and three steam-presses, throwing off nearly a half-million pages of reading-matter a day; a Bible-house, whose products are found in India, China, Ethiopia, and at the sources of the Nile; these are the facets of that "crown jewel" which the missionaries have cut with their sanctified enterprise.

Across the Mediterranean, answering to the college at Beirut, stands Robert College, just above the fortification built by the Turks when they invested Constantinople. It was founded in the practical wisdom which foresaw its influence upon the surrounding people. We are not surprised at the statement of those resident in Bulgaria, that the rapid development of that people into a compact nation, "with destiny in its eye," is due to the education of so many young Bulgarians at the American College on the Bosphorus. These men have returned to their homes to assume positions of control in every department of life. They are the advisers of the nation and the executors of its will.

David Livingstone, the Apostle of Africa, ranks among the foremost statesmen of modern times. Sir Bartle Frere, the diplomat, says of him: "No man ever attempted, on a grander or more thorough scale, to benefit and improve those of his race who most needed improvement and light. In the execution of what he understood, I never met his equal for energy and sagacity. Every year will add fresh evidence to show how well-considered were the plans he took in hand, and how vast have been the results of the

movements he set in motion." Florence Nightingale says: "He was the greatest man of his generation. There are few enough, but a few statesmen. He stood alone, the bringer-in of civilization, or, rather, the pioneer of civilization, to races lying in darkness. Learned philologists from Germany, not at all orthodox in their opinions, have told me that Dr. Livingstone was the only man who understood races and how to deal with them for good."

Shall we not put Marcus Whitman among our American statesmen? He labored humbly among the Nez-Percez Indians in Oregon before the Rocky Mountains were regarded as passable for civilization. His practical eye saw

> " . . . In those continuous woods,
> Where rolls the Oregon, and hears no sound,
> Save his own dashing . . ."

the untold wealth of soil and mine and commercial advantage, while the professional statesmen at Washington were incredulous of their value, and were negotiating their disposal for some fishery rights in the North Atlantic. His far-vision alone caught, across the Pacific, the gleam of ships coming from China and Japan. Clad in bearskins, he appeared not only before the American Board, but among the magnates of the capital. He brought with him no formal credentials, and needed none. His earnest, patriotic conviction was attested by his mutilated face, some parts of which had been frozen off by the severity of his passage over the mountains, "our natural Western boundary," as was then believed by our most astute politicians. His wisdom was attested by his arguments, and the basis of international treaties was changed by them. Perhaps to Whitman, more than to any other man, we owe our possession of that vast and exhaustless territory south of latitude 49, now included in Washington and Oregon. His monument, which graces the town of Whitman, in the County of Whitman, is a meager tribute to the sagacity and patriotism of this great pioneer statesman of the Northwest, who there fell a martyr at the hands of our country's enemies.

But, to fully illustrate our theme, the Statesmanship of Missions, we would have to recite the entire history of these evangelistic movements during the eighteen centuries since the Founder of Christianity first commissioned the builders of His kingdom. Take down your old volumes of missionary records of thirty or forty years ago. Read the stories of solitary labors, of the conversion of little handfuls of men here and there over the heathen world. They awakened but little attention at the time of their first publication. Then take the map of the world to-day, and locate these apparently common-place scenes. Behold! they are the centers, not only of religious light, but of the dominating forces that make for modern civilization!

Doubtless the missionaries were wiser than they knew, but they also knew that they were wise. A writer, speaking of the scattering of the early Church by persecution, describes the disciples as cinders piloted through the air by Providence, kindling Christianity where they fell! But the cinders were each a man with glowing brain, as well as with ardent love and quenchless devotion, each one himself kindled by the All-wisdom that sent him forth.

MISSION WORK IN CATHAY.

BY REV. GILBERT REID, CHI-MAN-FU, CHINA.

The progress of missions in China is great, increasing more and more as the years pass by. Forty-five years ago there were only six native Christians of the Protestant faith. Increase by the same proportion the next forty-five years as during the last, and there will be, not 33,000, as we now find, but

over 180,000,000 actual communicants. Looking on the whole field, beyond the limits of one's own denomination, and we find stations scattered along the coast, up the Great River, and far and wide in all the interior. Not a province but has some converts to Protestant Christianity. Our society may be weak this year, but another has never been stronger. Hope ever comes from the whole, not from the part. Thirty-six societies are represented in China, with upwards of 490 male missionaries, over 200 unmarried female missionaries, and nearly 200 native ordained ministers.

Great as is the progress, great—awfully, solemnly great— is the need. We can say that the Chinese Empire has opened her doors; but what is meant by the Chinese Empire? A writer says that China has 300,000,000 of people, and then adds that China has eighteen provinces. His first use of the word "China" is synonymous with the Chinese Empire, and his second use with China Proper or the eighteen provinces. These vast regions outside the eighteen provinces are overlooked in the general calculation.

Manchuria, with a population of upwards of 12,000,000, has one treaty port and three mission stations, those belonging to the Scotch United Presbyterian Missions. Mongolia, extending over a vast extent of desert, and with an estimated population of 2,000,000, has only one missionary, the indefatigable worker of the London Mission, Rev. James Gilmour. Tibet, with upwards of 7,000,000, and Ili, with 2,000,000, population, are both tightly locked in from all foreign and missionary impression, except as meeting Russia to the north, and Great Britain to the south. The island of Formosa has been advanced to the position of a province, has three treaty ports, and a very successful mission work carried on by the Canadian and English Presbyterians. The island of Hainan, still a department ef the province of Kwang-tong, has now one treaty-port, and one mission station of the American Presbyterians. Such ends the border land of the Chinese Empire.

As to the condition of China Proper, what do we find? Of the eighteen provinces only two have no permanent mission stations, Hunan and Kwang-si. The former has a population of some 20,000,000, and is visited by members of the China Inland and London Missions, but is as yet too hostile for permanent settlement. Kwang-si, with a population say of 7,000,000, had for a short time a station belonging to the American Presbyterian Mission, but owing to a serious riot the missionaries were driven away, and have not since been able to secure the needed protection and residence. The provinces of Knei-chir, Yunnan, Kiang-si, Gan-kwong, Kansnk, Shen-si and Honan are occupied by missionaries of the China Inland Mission alone, though the Canadian Presbyterians are soon intending to open a station in the hostile province of Honan. Missionaries may now travel in all parts of China, and preach the Word, though residence in particular places, and especially the provincial capitals, is generally subject to great opposition. It is, however, a matter of congratulation that of all the capitals only five are at this time unoccupied by missionaries—those of Kwang-si, Kiang-si, Hunan, Honan and Shen-si! To a portion of this success we are indebted to the China Inland Mission alone.

In such an enumeration as we here attempt to give, we should not overlook the labors of the Roman Catholic missionaries, who have prepared the way for Protestants in most of the interior. In fact, we fear if the Roman Catholic priests had not first gone into the interior on the basis of the French Treaty of 1860, which especially referred to the French priests, all Protestant missionaries would have been able to do but little, except by way of travel. Now, following the precedent of the Roman Catholics, Protestants may

reside in the interior, and may purchase property in the name of the Church. The very heroism and persistency of the Roman Catholic missions in China should check our inherent sectarian prejudice, and induce us to applaud the good wherever found.

Great favors have already been bestowed on the cause of Christianity by the toleration and protection from the Imperial Government. That much of this is directly due to the mediation of foreign powers is not to be denied; and yet the Central Government, while resenting much of the past treatment of the stronger nations, is in no way inclined to reverse its attitude toward either foreign missionaries or Christianity. Coming down to the lower officials, who have control of the many districts and departments of the eighteen provinces, there is oftentimes a glaring disregard of imperial orders in regard to Christianity, and this spirit is largely intensified by the antagonism of local residents. As Christian converts increase in number, we may expect frequent persecutions in certain sections. The need in China is truly great, but we must count the cost before accepting the call.

The way for preaching the simple gospel, for the practice of medicine, for the curing of the opium habit, is open in many places throughout China; and it is for the Church to seize the opportunity when it comes and in the way it comes. We may not realize all that our preconceptions would feign mark out, but the best plan is to commit all our ways unto the Lord, and He will direct our paths. Possessing our souls in patience and running with patience, we cannot, as servants of the kingdom, fear defeat or in reality be overcome.

SUNDAY-SCHOOLS AND LAY WORK IN THE NINETEENTH CENTURY.

BY A. WOODRUFF, ESQ., BROOKLYN, N. Y.

PERHAPS there is no more encouraging feature of the century in which we live, for guaranteeing a hopeful and progressive future, than the numerous forms of Christian organization which now invite, if we may not say engross, the attention of men and women, especially in so-called Protestant countries. We propose here and now to show that our much cherished Sunday-school system has not only borne an important part in developing these organizations, but has really been the parent of them, and united them more or less intimately with the growing principle of lay labor, thus reviving the fundamental principles of the New Testament.

The aspirations that have incited good men in all ages to be the prompters of lay activity, and the many who claim to have formed the first Sunday-school, furnish good evidence of the value of the Sunday-school system itself; and the fact that so many of these claimants arose about the end of the last century marks that period to be the time of the inauguration of the movement which the World's Sunday-school Convention, in London, in 1880, decided it to be.* Accepting this, shall we not also be obliged to accept as the outcome of the Robert Raikes system, the definition of the Sunday-school system to be primarily the teaching of the Bible by laymen in classes of six or seven, more or less.

The flowing and ebbing of the oceanic tides are scarcely more apparent than the rising and falling of spiritual reforms by influences and instruments wielded by the divine hand in accomplishing His momentous purposes in the moral elevation of our race. We will claim the Sunday-school as one of these instrumentalities, and the closing of the eighteenth century as the

* See "Centenary Memorial of the Establishment of Sunday-schools."

ebbtide, in England and America, the flood to which is the lay teaching of the nineteenth century, as will be shown later.

All along the line of Christian history there have been both men and times that have clearly indicated reforms, in Church and State, which seemed to give gleams of hope that a permanent day was soon to dawn. But these partial hopes have been revived only to be more or less clouded; not until the year 1800, when the influence of the Sabbath-school first began to be felt in England and America, was there anything to prevent the relapses that had so often darkened, not to say dissipated, the expectations which immediately followed the face-to-face teaching and preaching of the primitive Church.

A glance at the history of that day would indicate a darkness that could only be penetrated by some new luminary; and if this light was to be permanent, it must be kept so by a more widespread teaching of the new Testament than the schools of learning had hitherto furnished. True, the gospel had been faithfully preached by many most efficient teachers, but only in important centers; and Church history had not developed an almost costless theory, which, like the first teaching of the gospel, should be commensurate with the wants of the entire race. We shall endeavor to show that this achievement has been accomplished, and may, in a high, natural, and important sense, be attributed to the Sabbath-school organization of the nineteenth century.

What could be more natural than that the immediate fruit of this teaching to the masses should revive a missionary spirit, which is the glory of our century; and that this struggle of men and women to bring souls to Christ, should give to the general proclamation of the truth a power that it never had before, and create a sympathy that would not rest until every individual bought by the blood of Christ was brought within its influences.

Nor is it but natural when this sympathy of the pew with the pulpit, and the masses with the Sunday-school teacher is once created, that the funds should not be wanting; stimulating, not preceding, the personal moral force, the lack of which would make money a curse instead of a blessing for the accomplishment of every reform of the Church, if we should not add, of the State?

May we be forgiven for pausing here a moment to complain of our good magazine writers, of the statisticians or statistical writers of our age, of the professors of learning, nay, of the Church at large, in that the Sunday-school is ignored by them, its teachers held to be a non-commissioned band; although it is one of the greatest of moral forces, holding in its hand, in England and America alone, 16,000,000 of teachers and pupils. If the critical scholar shall, as we have said, claim that to other causes may be attributed the moral force which we have attributed to the Sunday-school, we will imperatively demand that they show us these causes and their capacity to do it; and if this can be done successfully, then we may not close our Sunday-schools but will add to them their better theories of lay labor.

While we are thus pleading for the greatness of our organization, let us not overlook the fact that it has grown out of the simple command, "Go teach!" and not "Go organize!" The first was insisted upon by Christ and His apostles, and the latter was left to such organization only as should preserve the spirit of the first great commandment; and obedience to this command is the only guarantee of its capability of universal expansion. Nor can it be denied that such is the educative power of teaching that the Sunday-school has furnished in its reflexive influence the broadest and the best,

if we may not say the most effective, college of Christian teachers in this century that the world has yet produced.

Glance at the one million of voluntary Sunday-school teachers, bending over the pages of the Bible with the immediate object of bringing its sacred truths into contact with fifteen million pupils. Grant that it may be rightfully claimed that, without the theological seminary and the ordained ministry, as this country enjoys them, the world would sink back into unbelief, infidelity and barbarism. Still, we maintain, that without this spiritual host, the home and foreign missionary societies could not maintain their present standard, much less furnish a ministry commensurate with the wants of the race.

But perhaps we should more clearly present the intrinsic value of this movement by enumerating the increase in the missionary societies it has begotten since its influence has begun to be felt. At the beginning of the century there were seven missionary societies; now there are 147, not to count many of the smaller ones.

But the reader is ready to inquire, Have not other causes beside the Sunday-school produced all this?

As we have admitted above, other centuries have had Bible teaching, more or less effective in given localities; but may we not justly claim that there has been no such uniform progression as that which we now behold, and which we attribute to the institution whose results we are here reviewing. Holland, Germany, Sweden—in short, all the countries of Europe—have had more or less of a preached gospel; but, until the latter part of this century, it may be doubted, if not disbelieved, that there has been any ascertainable ratio of progress. This was not from the want of general intelligence, nor even adequate civilization, but from a want of zeal produced by efficient lay teaching.

But if we contrast more specifically the moral condition of England and America in the year 1800 with their present condition, and state the change which, if rightly claimed, have been the fruit of the Sunday-school, we shall have before us the grounds of encouragement, which will not only enable us to anticipate what the Sunday-school is yet to be, both in its home and foreign work, but also the help that it shall give to every other religious enterprise which shall bless the future of our race.

While at the demand of the Sunday-school community, England organized her British and Foreign Bible Society for the supply of Sunday-schools with Bibles, she has taken in turn some of our Sunday-school improvements and adopted our public school system, and, in general, the improvement in her institutions has been little less than our own; we shall only have space to chronicle the noble inventory applicable to our own country.

We have taken the accumulated corrupt populations of the old world and made of them a country that, morally, will favorably compare, if we may not say, greatly transcend, any country in the world. We have peopled a territory equal in extent, and nearly equal in population, to any other civilized country, and elevated it into a free Republic, with institutions of learning equal, if not superior, to any other on the globe. We have transplanted the seedlings of liberty from our Eastern border on the Atlantic to the Pacific slope, and there placed the Sunday-school, the State, for the occupancy of future millions. Our Sunday-schools have originated seventy-five per cent. of the churches in the Western States, there to develop and guarantee the future perpetuity of our nation. In the hour of trial these Western States sent the force necessary to help the East in working out the problem of the freedom of more than four millions of slaves.

We have also transferred our Sunday-school system to other States and nations, and now there are: In Germany, 3,000 Sunday-schools, with 30,000 teachers and 300,000 scholars; Italy, 200 Sunday-schools, with 850 teachers and 12,500 scholars; France, 1,100 Sunday-schools, with 4,500 teachers and 115,000 scholars; Belgium, 57 Sunday-schools, with 160 teachers and 2,350 scholars; Switzerland, 1,590 Sunday-schools, with 6,522 teachers and 97,890 scholars; Spain, 100 Sunday-schools, with 400 teachers and 8,000 scholars; Portugal, 30 Sunday-schools, with 100 teachers and 1,000 scholars; Holland, 1,291 Sunday-schools, with 3,800 teachers and 141,640 scholars; Bohemia, 90 Sunday-schools, with 260 teachers and 2,875 scholars; Moravia, 38 Sunday-schools, with 60 teachers and 1,423 scholars; Sweden, 500 Sunday-schools, with 18,000 teachers and 200,000 scholars; Denmark, 300 Sunday-schools, with 2,000 teachers and 25,300 scholars; Russia, (German population), 23 Sunday-schools, with 438 teachers and 6,017 scholars; Brazil, 21 Sunday-schools, with 35 teachers and 518 scholars; Chili, 255 scholars; Uruguay, 11 Sunday-schools, with 40–45 teachers and 700–900 scholars.

While this has been accomplished, we have survived the Civil War and treasured up its fruits sufficient to show the world that, whatever the cost, the right is to succeed until its final triumph. Our missionaries are laboring side by side with all the missionaries in the world, and many, if we may not say the majority, of them, together with our home ministry, have found their spiritual birth and culture in the institution for which we are pleading; and with the help of our Sunday-school education the theory of missionary labor has been revolutionized so that nations are being born in a day.

If there is ground for what we have said above, though it be vastly less than we have claimed for it, who will deny that there is that in it which no other system holds, for loving personal appeal from heart to heart; and that it presents for a well-founded future, the progressive steps toward the millennium, for which the world is now praying and laboring as it has never done before.

Admit, if we must, that all our assumptions are wrong and our hypotheses entirely false, yet tell us, ye Church militant, is the multiplication of schools of learning, is the clearer declaration of systems of theology, are the eloquence and thundertones of the modern preacher, or the propagandisms of Church and national reforms comparable to this movement of a mighty host all along each division of the family of man, organized in executing the commission of our Great Commander that shall demolish the lines of national pride, and wipe out the bitterness of denominational demarkation, and shout the rallying cry of "Peace on earth, goodwill to men," in every household in the world?

Once more only will we appeal to our friends, at home and abroad, and ask them what they will do before this century shall close to bring the Sunday-school within the reach of every tribe of man, nay, of every hamlet, which is yet without this gospel influence for which we have been pleading? Shall we not earnestly and affectionately bring our supplication before Heaven, and into the condition which revelation has assured us shall secure an answer?

Are we prepared to make the corresponding sacrifice? Do we believe in its possibility? Shall means and measures be forthcoming from a conviction firm and abiding that anything short of what we have specified, if not rendered, will leave us under the doleful reproach, "Inasmuch as ye did it not unto one of the least of these, my brethren, ye did it not unto me"!

TRANSLATIONS FROM VARIOUS FOREIGN MISSIONARY MAGAZINES.

BY REV. CHAS. C. STARBUCK, ANDOVER, MASS.

PROTESTANTISM EXPOSED!

THE *Christliche Welt* contains the following gem taken from an Italian paper published near Naples:

"Catholic Christians, living in the truth proclaimed by Christ, are never intent on calumniating Protestants. But Protestants calumniate the Catholics in every way. Protestants are liars by nature. Each one makes for himself a law which pleases his passions; by means of lies they gain access to Catholics. Their throat is an open sepulcher; with their tongues they use deceit; the poison of asps is under their lips; their mouth is full of cursing and bitterness, as is written in Rom. iii: 13. Protestants are liars when they affirm that the Catholic faith is not that of the Apostles, when they paint black the Inquisition, when they charge the Catholic Church with shedding blood on St. Bartholomew's night, and with revoking the edict of Nantes. What the Protestants are is stated by Paul in Rom. i · 29. Protestants are to be compared with mad dogs which run through fields and cause much danger; they curse all they do not understand; they are clouds without water, trees without fruit; filthy as waves of the sea; they fly about like a meteor which rapidly disappears and leaves nothing but darkness; they are teachers of a church founded on polygamy and robbery; their religion is based on murder and treachery; they are enemies of Christ and cynically trample on His religion. What is written, Matt. xxiii: 33, applies to them—they are serpents, a generation of vipers. They have no firm doctrine: the teaching in London differs from that in Berlin. They believe what they like, and each one acts according to his pleasure. Under their smile they hide the kiss of Judas; their individual reason is their law. They are ravenous wolves under the cloak of a lamb. They have spread themselves by means of the dagger and murder, lies and vices, crime and deception, blood and immorality. They make their reason the judge of revelation; their Christianity is anti-Christianity. This is a true picture of Protestantism. Flee from their devilish art, by means of which they seek to turn souls away from the Church!"

Surely, if Protestants henceforth do not know what they are this journal is not to be accused. But the best is yet to come. The next number of the same journal says:

"Martin Luther, the chief originator of the sect of the Protestants, throughout his entire life sustained the most intimate relations with the devil, from whom he received his unhallowed doctrines. The devil slept with Luther, he helped him in his studies, and even ate with him. Respecting Calvin and Zwingli, we know similar things. There exists, in recent times, a sect of devil-worshipers, which has no other origin than in the so-called Reformation."

The Yearly Report of the Pilgrim Mission of St. Chrischona, near Basel, in Switzerland, for 1887, gives the outlay of the mission at 128,955 francs, or $24,501. This Mission-house trains young men of different nationalities and denominations, mostly artisans, for Christian work in Europe, America and other parts of the world.

The *Berliner Missions-Berichte* says: "A new thought has lately entered into our mission work, namely, that we owe the heathen in our newly occupied colonies more affection, more attention and more labor, than we owe those among whom the Lord has so visibly opened the way for us and blessed our work among them. I cannot acknowledge the justice of this demand. The missionary cause is a *reichsunmittelbare Sache*." This phrase has a technical value in Germany, which needs explanation. Under the Empire, which was dissolved in 1806, the many princes of Germany were divided into two classes, those who, though exercising sovereignty over their own people, were themselves the vassals of other princes, and those who, whether their work was less or more, owned no superior except the Emperor. These latter were *reichsunmittelbare Fürsten*, "princes holding immediately of the Empire." So the writer of this maintains that missions depend immediately on Christ, and not on Christ through William II. "The cause rests upon the commission and Good Samaritan love of our Saviour, who will have *all* men saved and brought to the knowledge of the truth. Into this holy

world of love no element of subordinate rank ought to be introduced, such as the question of the suzerainty or protectorate of the German Empire."

The *Missions-und Heidenbote*, of Neukirchen, for April, 1888, gives the following account of Roman Catholic missions in Eastern Africa:

"Until lately we had to do with two different Roman Catholic missions. The one is the so-called 'Congregation of the Holy Ghost and of the Sacred Heart of Mary,' commonly called 'the Black Fathers.' They number some fifty missionaries, working at seven central stations, none of them very far removed from the coast. Besides missionary work strictly so called, they also carry on a general work of culture. Especially are they devoted to the care of the sick. The other Roman Catholic mission is that of the 'African Algerian Missionaries,' commonly called 'the White Fathers.' They have advanced their stations far into the interior, and set them as widely as possible apart. As it appears, they limit themselves mainly to proper missionary work. Unhappily, we do not know the number of their laborers.

"As we learn from the journals, there has come on the field a new German mission of the Roman Catholic Church, of which a column of thirteen priests, besides artisans and agriculturists, is already on African soil. As we learn, the south of the German possessions in Eastern Africa is assigned to them, while the Kilimandjan region is to remain under the Brothers of the Holy Ghost. Results are yet to come. So much is clear, the Roman Church is bestirring herself mightily to lay her hand upon Eastern Africa. As yet evangelical missions have the precedence; will they maintain it? Let us accept this question as a serious question of concern for us, too!"

The *Heidenbote* reports the number of the Herrmannsburg stations in Barsutoland as being 23, with 10,273 members or adherents. Last year 1,251 persons were baptized; 1,678 scholars attend school.

The Norwegian missionaries have found themselves able to reoccupy in Zululand four of the five stations which they had been obliged to abandon in consequence of the Zulu War, besides three places in the so-called Zulu reservation. In Natal they have now, instead of one, three stations. The number of preaching-places in the whole territory is twenty, served by fifteen missionaries and ten evangelists. Four hundred souls have been won.

Madame Jaques writes from Spelonken, another district of the same French-Swiss mission:

"Those of our Christians who are a little remote from the station and live surrounded by their pagan relatives, are doing an admirable work, and are truly faithful in their vocation. It is grand to see how, little by little, one after the other, the members of a numerous family are drawn to the worship, come a second time, find pleasure in it, and end by giving themselves once and for all to the Saviour. It is evidently the exhortations of the first converts of their households; it is, above all, the instruction given by example, which first speaks to the conscience of the others and brings them to the desire of being enlightened on the question of salvation."

M. Jaques writes:

"Yakobo Maloungana has turned to Elim; I have resumed with him my work of translation. We are now on the 11th chapter of the Acts of the Apostles. The translation of this book is much more easy than that of the Epistles. As the Gwamba have had at all times much to recount, their language lends itself most happily to recitals, while, as soon as there is occasion for a demonstration of principles where reasoning plays a great part, one finds himself in the presence of a real embarrassment. This is what I have more than once experienced in translating the Epistle to the Romans, in which the argumentation of the apostle is sometimes so condensed. In twenty years from now, when we shall know our language to the bottom, and shall have Gwambas, who will be able to render some rational account of it, we shall be in condition to make a more faithful translation of our sacred books. In order that it should be absolutely exact, it is necessary that our vocabulary should be enriched with a number of new words, at present absolutely lacking to it, such as are needed to express the most elementary notions of morals and of psychology. Thus, you would search in vain in Gwamba for a term corresponding to "truth," but you find a profusion of words destined to express the ideas of *falsehood*, *deception*, *seduction*, etc., a fact which indicates that our natives are only too little strangers to the practice of these sad vices."

The Finnish Missionary Society, whose mission in Gwamba land, in Southwestern Africa, dates back twenty years, labored there twelve and a half years before being able to report a baptism. A year ago the number of baptized Christians was 80. Since then, by the blessing of God, it has more than doubled, being now 165.

The last year's income of the Finnish Society amounts to 107,478 Finnish marks. Reckoning a Finnish mark at 16 cents: this is equivalent to $17,196.48.

The Cape Colony Synod of the Berlin Mission in South Africa gives the following report of operations from Sept. 29, 1886, to the same date 1887: Baptized, 50; confirmed, 9; died, 17; communicants, 601.

The following, from Missionary Voskamp, of the Berlin Society, gives a vivid picture of a great Chinese city:

"We hired a bearer and proceeded through the endless confusion of the narrow, dirty streets of Canton, through the evil smells of a many-thousand-year-old decaying culture, on past all the innumerable shops and idol temples, halls of justice and idol altars, past all the numberless human forms, poor and rich, well and sick, vested with silk or covered with rags, painted with vermilion or consumed with leprosy, which flood the lanes of the giant city of Southern China, out through the *pet nun*, the great iron Northern gate, through several streets of the suburbs, past scattered huts—and now the great alluvial plain of the Northstream delta stretches before our eyes. A purer air breathes over the land and encompasses us after we have escaped the exhalations which rest, suffocating and heavy, upon the city of the million souls.

"In the schools and on the crossways, where the passing wayfarers were resting in the tea-hust, we sought opportunities to preach the Word of God. Often we found them, often we waited in vain. Many a guest listened an instant, then silently took up his bundle and went on his way. There was nothing in the proclamation of the Word that engaged the man's interest. Companies of heathen hungry for salvation, and hanging upon the lips of the missionary, were not to be found in the mountains; such, we may well say, are not to be found anywhere in China. The Lord alone knows where a seedcorn of eternity sinks into a human heart. The man takes it with him; often it sinks out of reach or is choked by the thorns and briers of heathenism, yet often, after the lapse of years, it shoots up again into the light. At one tea-hut, which was covered with the leaves of the fern palm, there gathered around us a great company of women. They were burdened with stones out of the neighboring quarry, at the same time carrying their infants on their hips. They laid off their loads and listened. I was greatly delighted with the attentiveness with which they received the Word. Some also asked very intelligent questions: 'Sir, if we are not to worship idols, how shall we pray to the Heavenly Father?' A heathen, sitting near, disturbed us by his unseemly witticisms. The language is rich in such equivocal turns. People do not understand the reference, and are taken in by the seeming harmlessness of the phrase. The helper explained to me the more usual of them. They open a view into the hideous depths of heathenism. Often young children may be heard prattling them, as they have heard them from their parents.

There are few Protestants so bitterly set against the Roman Catholic Church that they would not be glad to include her in a comity of arrangements for a partition of missionary work among the heathen. Unhappily, however, Cardinal Lairgerie, Archbishop of Algiers, seems to be the only Roman Catholic prelate interested in missions who instructs his missionaries not to establish themselves within a certain considerable distance of any Protestant station. In general the temper of Rome is only too well expressed by this quotation from Friedrich Prippe, given in the *Evangelisch-Lutherisches Missions-Blatt* for April, 1888. "Missionary activity among all peoples is doctrinally an exclusive right of the Catholic Church. Every other missionary activity, therefore, presents itself as *an encroachment upon the exclusive right of the Catholic Church.*" That is, it is better that the heathen should be lost than be Christianized by a Protestant. Such mutual strife between those who acknowledge the same God and Saviour is sad indeed.

Herr A. Gehring, of Trichinopoli, in South India, writes in the *Missions-Blatt*, describing a girls' school:

"I wish I could only present to the friends of missions at home the little brown-faced company, in their variegated, becoming costume, with their ornaments in nose, ears, hair, and wherever else they can find a lodgment. Even the poorest cannot afford to be wholly without them, although, to be sure, all is not gold or silver that glitters. You at once become aware, by the expression of the children's faces and their whole demeanor, that they belong to the higher classes. When the heathen girls have attended school awhile they lay aside, in a measure, their shyness towards the

missionary and become more approachable, and I am inclined to think that the Christian influence makes itself noticeable in their general appearance. At first they are often greatly disinclined to learn the Christian lessons, but it seldom occurs that they utterly refuse to give their interest to the Christian instruction. On the contrary, the heathen children often shame the Christians by their animated answers. And how touching it is, when these children, with their hands laid over their eyes, join in the school prayer, and with their Christian fellow-pupils repeat 'Our Father who art in heaven'. It is certain, that here many a seedcorn is sown, and even though these children, forced to it by their parents, continue to bedaub their foreheads with the ashes, marking them as votaries of Vishnu or Siva, at least Christianity is no longer a strange thing to them, and the folly of heathenism no longer unknown; and while in general it is the women who cling most tenaciously to heathenism, even when the men are careless of it, it cannot but be that such heathen girls, brought up in Christian schools, will in later life be much more cordially affected towards Christianity."

Herr Gehring brings a serious charge against the Roman Catholic missionaries of South India, which ought to be looked into, for it is either a grievous calumny or a crushing accusation, "In the surrounding Roman Catholic congregations it is customary for girls, before their marriage, to grow up without any manner of instruction. They know about as much of Christianity as a newborn child. When marriage seems to be impending, they are sent a few weeks to the catechism class, and there learn by rote the so-called *mantrams*, the Creed, the Lord's Prayer and the Ave Maria."

Referring to the accompanying table, which shows that in forty-five years the number of Tamil Christians connected with the Lutheran mission has risen from 1,400 to 14,000, the *Missions-Blatt* exclaims: "What are our 14,000 Christians compared with the 14,000,000 Tamils who are yet heathen? How dark is still the night of heathenism in those millions of heathen souls!" Yet the rate of increase—tenfold in forty-five years—is most gratifying. Of these rates of increase, the vital factor in the question, Canon Taylor, in his article, "The Great Missionary Failure," seems to take no account whatever. He computes how many thousand years, at the present absolute annual increase, it would require to overtake even one year's addition to the population. But he entirely passes over the fact, shown by Sir William Hunter, to whom he refers again and again, that from 1872 to 1881 the population increased 11 per cent., and the native Christians 64 per cent. At that rate it will not take a geological æon to do something effectual for India. An eminent Semitic scholar has remarked to me that accuracy is a quality which Canon Taylor never came near. That may explain his saying that Sir William Hunter allows half a million Hindus as eligible material for present missionary effort, whereas he allows *fifty millions!*

The *Missions-Blatt* gives one of the oldest missionary prayers known. It was found written on the first page of the first church book of Tranquebar, of 1707, written by one of the earliest missionaries. It is as follows:

"O thou exalted and majestic Saviour, Lord Jesus Christ! Thou Redeemer of the whole human race! Thou who through thy holy apostles hast everywhere, throughout the whole world, gathered a holy congregation out of all peoples for thy possession, and hast defended and maintained the same even until now against all the might of hell, and moreover assurest thy servants that thou wilt uphold them even to the end of the world, and in the very last times wilt multiply them by calling many of the heathen to the faith! For such goodness may thy name be eternally praised, especially also because thou, through thy unworthy servants in this place, dost communicate to thy holy word among the heathen thy blessing, and hast begun to deliver some souls out of destructive blindness, and to incorporate them with the communion of thy holy Church. Behold, it is thy word; do thou support it with Divine power, so that by thy power many thousand souls may be born to thee in these mission stations, which bear the names of Jerusalem and Bethlehem, souls which afterwards may be admitted out of this earthly Jerusalem into thy heavenly Jerusalem with everlasting and exultant joy. Do this, O Jesus, for the sake of thy gracious promise and thy holy merit. Amen."

The *Journal des Missions Évangéliques*, in remarking upon the greater

ease with which a missionary field is reached now than a generation ago, observes:

"We know that it requires about twenty days to accomplish the 6,000 marine miles which divide the English coasts from Cape Town. The railway which joins this city with Kimberley has been pushed out some 600 miles, a passage of about twenty-four hours. Nothing easier, as we see, than to go from Paris to Kimberley, in the heart of South Africa; it requires but twenty-five days and from 1,500 to 1,600 francs. But less than thirty years ago M. and Madame Mabille have had a voyage of 104 days between England and Cape Town, and they found it to require fifty days, including the necessary preparations for a wagon journey, to go from there to Lessouto. To-day the Zambezi is hardly farther off than was, forty years ago, the country of Mashesh—in the Transvaal. Only on reaching Kimberley do they harness up the heavy wagon which transports the missionary to Kazungula, where we cross the Zambezi to enter into the country of the Barotsis."

It has been already mentioned that, as the French Government, since taking possession of the Gaboon, has forbidden the American missionaries to teach anything but French in their schools, these have found it necessary to solicit their French Protestant brethren to send them out teachers, which they have done. The editors of the *Journal* remark: "The reception given to our friends at the Gaboon, as well by the authorities as by the American missionaries, has been excellent. The latter have themselves written to thank the Society for the pains which it has taken to secure and send out these auxiliaries of French speech, the introduction of whom had become an absolute necessity, involving the very existence of the mission. Thus our young people have found at the stations true friends, with whom they are happy to be fellow-laborers."

One of these young gentlemen, M. Virgile Gacon, who found in the American mission a more rigorous rule of total abstinence than is commonly thought necessary in France, writes:

"Mr. Good has explained to us in full the importance which here belongs to the question of abstinence. The matter is not difficult to comprehend: when once a black man has tasted alcohol, it is too late to say to him, Stop. At another time I shall be able to write at length on this subject. For now this one fact will suffice. There is near here a village, which will soon be entirely destroyed. The cause is 'water-of-life,' *eau-de-vie*, or rather, water-of-death. In many places men have been known to die a few hours after having drank these drugs, purchased at high price. He who follows such a business is unworthy of the name of civilized European."

M. Brandt, of the French mission in Sénégal, touches upon a too well-known fault of the African character:

"At every moment I am baffled against their inertia, their lack of reflection, and above all the mobility of their impressions. If I ask of my scholars to enumerate to me the distinguishing marks of a truly Christian child, they will give them with marvelous precision, but as to acting agreeably thereto, no one dreams of it. They have rather a superabundance of those ready-made phrases, those expressions so beautiful in the mouths of those who really feel them, but so cold when coming from those who are not touched by them, and which may be called the *patois* of Canaan, 'Many words and few deeds,' is something of which I have often to remind them."

II.—ORGANIZED MISSIONARY WORK.

Society for Promoting Christian Knowledge. Founded 1698.

THIS society is the *Bible and Prayer-Book Society* of the Church of England. During the year it circulated 588,907 of these books or portions in over 75 languages, at a cost to the society's funds of over £10,000. It is a *Tract and Pure Literature Society*. During the year works of religious and other sound literature were sold to the amount of £78,730, and books to the value of £8,805 15*s*. were granted free to churches, mission rooms, schools, etc. It is a *Missionary Society*, and assists in the maintenance of bishops and clergy for the Colonial and Missionary Dioceses in the training of candidates for holy orders, and in preparing native students for lay mission work. It devotes a portion of its funds to aid medical missions in the East, and for the training of medical missionaries. This latter plan now includes the training of female medical missionaries for the spread of the gospel among the women of India. Five thousand pounds have been voted during the year for the extension of medical missions, and £2,000 toward the endowment of the Sees of Perth, W. A., Bathurst, and Ottawa; £1,000

towards a Clergy Endowment Fund for the diocese of Perth, and £900 for the maintenance of students in mission seminaries and boarding-schools in the diocese of Madras. Twenty-three students of various nationalities are maintained in theological colleges in preparation for holy orders, and forty-four natives are also being trained for lay mission work.

Besides this its noble Training College at Tottenham involves a considerable expense. It expended during the year £7,955 to erect 109 buildings for church purposes. Its efforts as an *Emigrant's Spiritual Aid Society* are extensive.

The total amount of grants in money and books made in the year ending March 21st, 1887, was £41,667 17*s.* 4*d.*, including the charge on the society's funds for Bibles and Prayer-books sold below cost price. The society's liability for grants promised amounted at that time to nearly £74,000. The society's income from all sources was £35,118 5*s.* 5*d.* The grants voted for the various branches of the society's work in the year much exceeded its income, and its assets have been reduced £7,320 9*s.*

Society for the Propagation of the Gospel in Foreign Parts.

ESTABLISHED in 1701. Report of the year 1887:

During the 187 years of its existence, the Society's work, which began in 1702 in the United States and the West Indies, has been extended to Newfoundland in 1703, to Canada in 1749, to the West Coast of Africa in 1752, to Australia in 1795, to the East Indies in 1818, to South Africa in 1820, to New Zealand in 1839, to Borneo in 1849, to British Columbia and Burmah in 1859, to Madagascar in 1864, to the Transvaal in 1873, to Japan in 1873, to China in 1874, to Fiji in 1879.

The following comparative statement gives the amounts received under the several items, into which the Society's finances are divided, in 1886 and 1887:

COLLECTIONS, SUBSCRIPTIONS, AND DONATIONS.	1886. £ s. d.	1887. £ s. d.
General Fund....	75,764 6 5	77,725 13 3
Special Funds...	13,408 2 1	13,055 12 10
LEGACIES:		
General Fund....	7,652 2 2	10,323 12 5
Special Funds...	200 0 0	25 0 0
RENTS, DIVIDENDS, Etc.:		
General Fund....	3,552 8 3	3,954 7 4
Special Funds...	5,134 16 0	4,680 19 5
Gross Income of the Society	£105,711 14 11	£109,765 5 3

It will thus be seen that the gross receipts for 1887 exceed those of 1886 by £4,054: that the General Fund received a total larger by £5,035 than in 1886, of which £2,672 were under the head of *Legacies*, and £1,961 under the head of *Collections, Subscriptions, and Donations*, and that the Special Funds show a decrease under each head, which amounts to £981.

Primitive Methodist Missionary Society.

FORTY-FIFTH report for year ending March, 1888:

The gross income of the General Fund for the past year has been £17,868 1*s.* 10½*d.*, and the gross expenditure £13,187 15*s.* 3½*d.*, leaving a balance in the treasurer's hands of £4,680 6*s.* 7*d.* But £500 of this balance is money the committee will have to repay in a short time, and £2,500 more is money held for a special purpose, so that the balance, strictly speaking, is £1,680 6*s.* 7*d.*

The gross income of the African Fund for the year has been £2,584 14*s.* 9*d.*, and the gross expenditures £2,134 19*s.* 7*d.*; leaving a balance of £449 15*s.* 2*d.* This balance will, of course, be expended in a month or two from the audit.

The districts have sent £617 5*s.* 2*d.* less to the General Fund this year than last, but £805 17*s.* 7*d.* more to the African Fund.

British and Foreign Bible Society.

ABSTRACT of the report, 1888:

The issues of copies at home and abroad have been the largest the society has ever known. The total number of Bibles, Testaments and Portions* has been 4,206,032. This is an increase beyond the issues of last year of more than 273,354. Of the total issues 2,293,393 copies were sent from London; over 1,312,639 from the depots abroad.

Receipts: The gross total, £250,382 10*s.* 5*d* The expenditures, £224,823 9*s.* 9*d.* This pays the deficit of last year, £10,021 17*s.*, and leaves a balance of some £15,000 in the treasury.

Colonial and Continental Church Society.

INCORPORATED in 1887. Report for the year 1887-88:

The special object of this Society is to "supply clergymen and catechists and teachers to British residents in the Colonies, on the Continent, and in other parts of the world." Archdeacon Wilkinson, D.D., preached the anniversary sermon. The report is voluminous. The receipts for the year, if we understand the statement, amounted to £41,695 13*s.*, including balance at the beginning of the year.

Pilgrim Mission of St. Chrischona.

THIS mission is located near Basel in Switzerland. From the yearly report we learn that the outlay of the Mission for 1887 was 128,955 francs ($24,501). This Mission-house trains young men of various nationalities and denominations, chiefly artisans, for missionary work in Europe, America and other parts of the world.

* Bibles, 869,061; Testaments 1,938,097; Portions 1,398,874.

Fiji Island Mission.

FROM the paper read before the Conference at London by Rev. John Calvert (see pages 656–60 of this REVIEW) we gather the latest facts respecting this marvelous mission.

"With only 9 white missionaries, we have 3,505 *native preachers;* 56 ordained, who take full part in the work of the ministry with the English missionary, 47 catechists, 983 head preachers, with 1,919 ordinary local or lay preachers. There are 1,268 chapels and other preaching places; 28 English church members, 27,097 full native church members. These are well cared for by 3,480 devoted class-leaders. There are 40,718 scholars in our 1,735 day and Sunday-schools, taught by 2,526 teachers; and 101,150 attendants on public worship. The jubilee of the mission was lately held. Fifty years previously there was not a Christian in all Fiji; then not an avowed heathen left. Cannibalism has, for some years past, been wholly extinct, and other immemorial customs of horrible cruelty and barbarism have disappeared."

Bahamas Baptist Mission, 1887.

REPORT 81 stations, 14 sub-stations, 1 missionary, 98 evangelists, 148 baptisms during the year, received otherwise 58; number of members, 4,161; Sabbath-school teachers, 396; scholars, 4,027. Amount of contributions not given.

The Finnish Missionary Society.

THIS mission of this society in Southwestern Africa dates back 20 years. It was over twelve years before a baptism was reported. The present number is 105. The last year's income of the society amounted to 107,478 Finnish marks, equivalent to $17,196.48.

Basel Mission Society, Basel, Switzerland.

THE latest and most authentic statistics of this interesting mission are furnished by Rev. H. W. Hulbert in the two valuable papers given by him on the Basel Mission in our October and November issues. We give the summary as follows:

To-day the Basel Society has four fields of labor, East India, China, Gold Coast, and Cameroons and Victoria in West Africa; 44 stations, 79 ordained male European laborers, 31 day European lay workers, 85 female European laborers, 577 native workers, 19,988 adherents, 9,497 communicants, 207 schools and 7,486 scholars. The annual income of this society is £36,000, of which the native converts contribute £778.

McAll Mission, France.

FROM the admirable paper of Mr. Saillens, the associate of Mr. McAll, given in this number of THE MISSIONARY REVIEW OF THE WORLD, we give the latest statistics of this marvelous mission:

The McAll Mission numbers at present 25 stations, or mission halls, in Paris, 11 in the immediate suburbs, and 79 in the provinces, making a total of 115. Some of these are opened every night, but the greater number are used only on Sunday, and two or three times during the week. Adults and children's meetings, Bible classes and mothers' meetings, dispensaries, young men's associations, all these and other methods of work are carried on.

The aggregate attendance during last year in the 17,000 meetings which have been held, has been 1,114,233. The number of people who are under gospel influence through these mission halls, who attend more or less regularly, and may be said to be favorably disposed—people who, formerly, were freethinkers and indifferent to their religious interests—can be safely estimated at 50,000.

Hebrew Christian Work in New York.

REPORT to Jan. 1, 1888:

This work is under control of Rev. Jacob Freshman, a converted Israelite and Rabbi's son. The Center is 17 St. Mark's Place, New York. Preaching in German and English every Saturday afternoon, English services Sundays and Fridays. No statement of finances is appended. The property has been bought and paid for and is without debt, save the $10,000 first mortgage. It is essentially a faith work, Mr. and Mrs. Freshman having no salary. In our judgment it inspires confidence to print a full account of all receipts and expenditures, and we commend this suggestion to friend Freshman.

United Methodist Free Church (London).

THIRTY-SECOND report, 1888.

RECEIPTS:	£	s.	d.
Ordinary Receipts	9,849	13	9
Miscellaneous and Special	519	17	7
Commemorative Fund	905	0	0
Foreign Local Receipts	9,753	9	4
Total Income	21,028	0	8
Deficiency on the year	426	13	10
	£21,454	14	6

EXPENDITURES:	£	s.	d.
Home Expenditure	3,978	9	4
Foreign Expenditure	7,722	15	10
Foreign Local Expenditure	9,753	9	4
	£21,454	14	6

Bible Christian Missionary Society (London).

THIRTY-SEVENTH annual report, 1888:

The statistical tables show that the Society has at present 126 missionaries, 742 local preachers, 390 chapels, 119 preaching places, 10,552 members, 254 on trial for membership,

and in the Sabbath-schools, 2,990 teachers, and 21,310 scholars. There is an increase of 16 local preachers, 13 chapels, 13 preaching places, 39 members, and 589 scholars. Newton Abbot is not included in this year's returns, the Conference of 1887 having decided to unite that mission to the Torquay Circuit, or these tables would show larger totals and increases.

RECEIPTS:	£	s.	d.
By Home Contributions	4,397	19	10
" South Australia	493	10	9
" Victoria	2,088	5	2
" New Zealand	114	10	1
	£7,094	5	10

DISBURSEMENTS:	£	s.	d.
To Balance, with Interest	598	3	3
" Home Disbursements	3,685	13	7
" South Australia	472	10	9
" Victoria	2,237	10	10
" Queensland	25	0	0
" New Zealand	232	5	1
" China	526	13	4
Total Disbursements	7,777	16	10
Total Receipts	7,094	5	10
	£683	11	0

Foreign Christian Missionary Society.

ABSTRACT of thirteenth annual report, October, 1888:

SUMMARY OF WORK AND WORKERS.

"Number of missions, 6; stations, 24: male missionaries, 24; female, 13; helpers, 22; whole number of paid workers, 59; additions during the year, 798; net gain, 583: number under the care of the society. 2,473; children in Sunday-school, 2,689; in day-school, 380.

FINANCES.

"Total receipts for the year $62,767.59. Of this sum $2,670.40 was received from the sale of securities, and $2,100 was returned on investments. Deducting these amounts leaves $57,997.19 as the contributions of churches, Sunday-schools and individuals, This is an increase of $17,437.84. Aside from bequests the increase is $10,035.74. The total expenditure amounts to $60,092.66. With a single exception there has been an increase in the receipts each year from the first. In the last six years the increase has been fivefold. Hundreds of churches and schools are falling into line each year. The receipts from the Sunday-schools amount to $15,662.83 against $10,573.08 last year. This is an increase of fifty per cent. The interest and enthusiasm of the superintendents and teachers are constantly increasing. The work among the children is by far the most hopeful feature of our home work.

"Please note that our Woman's Board does not contribute to our treasury, as in some other societies. A. MCLEAN, *Secretary*."

Bethel Santhal Mission.

PASTOR A. HAEGERT, founder and director, Bengal.

Report of 1887-8. *Summary.*

Married, 13; confessed faith in Christ and were baptized, 34. They came from eighteen different villages; from four villages they were the first-fruits.

Total of baptized Christians		345
Received from other missions		11
Children of Christians		230
		586
Died	16	
Excluded	14	
Emigrated and joined other missions (with their children)	101	
		—131
Present		455

Colonial Missionary Society.

FIFTY-SECOND annual report, 1888. This Society represents the Independent or Congregational Churches.

	£	s.	d.
Balance from last year	307	0	4
CASH RECEIVED.			
Annual Subscriptions	670	12	3
Donations	111	2	6
Congregational Collections	675	3	9
Sunday-schools, Boxes, etc	20	14	8
Repayments (Passages account)	190	8	6
Dividends on Stock	32	4	5
Legacies	2,610	15	8
Jubilee Fund, Winnipeg account	250	0	0
	£4,868	2	1

JUBILEE FUND.

	£	s.	d.
To Balance from last year	473	15	7
Receipts to date (including £750 from Legacies to Society)	1,964	0	8
Dividends on Stock	38	16	8
	£7,344	15	0

EXPENDITURES.

	£	s.	d.
Grant from Legacies to Jubilee Fund	750	0	0
Grants to Churches, Stations, and College	1,905	14	8
Voyages and Outfits	195	14	6
Rent of Office, Attendance, Gas, etc	51	0	8
Salary of Secretary	350	0	0
Postages, Carriage, and Incidentals	26	2	2
Printing, Paper, and Advertisements	38	4	10
Annuity for Gift of £1,000	38	16	8
Deputations, and Traveling charges	24	10	6
Deposit Account (H. W. & Co.)	1,000	0	0
Balance	487	18	1
	£4,868	2	1

JUBILEE FUND.

	£	s.	d.
Deputations, Expenses, and Charges	131	2	0
Printing, Postages, etc	4	1	0
Purchase of Stock	2,044	7	6
Loan, Winnipeg account	250	0	0
Balance	47	2	2
	£7,344	15	0

American Arcot Mission in Connection with Reformed Dutch Church.

THIRTY-FOURTH report, 1887:

SUMMARY.

Additions to members in 1887, 245; but, as an offset to this, there was a decrease of

223, leaving a net increase of only 22. A large part of this loss is accounted for by the erasure of the names of persons who have ceased attending church.

The present status of the Mission: 8 missionaries, 7 assistant missionaries, 3 native pastors, 185 native helpers, 8 stations, 86 out-stations, 23 churches, 1,755 Church members, 93 congregations, 5,508 the aggregate of native Christians, 6 Christian boarding schools, 5 Anglo-vernacular schools, 8 Hindu girls' schools, and 84 primary schools, chiefly in the villages; making altogether 103 schools, with a total attendance of 2,765 scholars, of whom 1,699 are boys, and 1,066 girls.

Evangelical Lutheran Church in the U. S. (General Synod).

SUMMARY.

MISSIONARIES in the field: Rev. Dr. and Mrs. Unangst, Rev. and Mrs. Wolff, Miss Dr. Kugler and Miss Dryden.

Whole number of native gospel workers.	157
Baptized members	10,256
Net gain during the year	726
Communicants	5,316
Sunday-schools (regularly organized)	8
Sunday-school scholars	890
Congregations organized in 1887	8
Prayer-houses built in 1887	14
Whole number of schools	158
Teachers	184
Pupils in all the schools	3,336
Candidates for the ministry	128

RECEIPTS.

For the work in India and Africa, from all sources, $25,249.50, as follows: Collection at General Synod, $71.26; American Tract Society, $100; from the Southern Church, $493.72; Publication Society, $1,500; Woman's Missionary Society, $3,987.65; from individuals, Sunday-schools and churches, $19,090.87—$10,903.13 less than called for by the Board, and indorsed by General Synod. To make up this serious deficiency an appeal was sent to pastors and Sunday-schools, from which only partial responses had been received up to date of report. "An urgent call for reinforcement comes from India and Africa, and the Board promises to send additional men as soon as possible."

Cumberland Presbyterian Church.

IN our last number (page 845) we erred in giving the receipts of this Society for 1887-8. On application to the Secretary we received the following correction:

"The receipts in our work last year were as follows:

For foreign missions	$15,265 97
For home missions	27,672 59
Total for the year	$42,938 56

"Your mistake doubtless occurred by your taking your figures from the statistical table in the back part of the Minutes of the Assembly, instead of taking them from my report. This statistical table is made up from reports sent to the Stated Clerk from the various Presbyteries, and is inaccurate in many respects.

"J. L. SECOR, *Secretary.*"

We are in doubt now whether the $11,212.63, which we stated as contributed by the Woman's Board of Foreign Missions, is embraced in the figures given above.

Woman's Foreign Missionary Boards and Work in the United States.*

I. Woman's Union Missionary Society. Organized 1861.

Miss S. D. Doremus, Corresponding Secretary, 54 East 21st street, New York.

This Society is supported by 27 Auxiliary Societies. The reported income for 1887 was $37,346.69. It conducts work in Calcutta, Allahabad and Cawnpore, India; in Shanghai, China; and in Yokohama, Japan. The sums contributed for the support of their work at mission stations amounts to a considerable total, nearly $10,000.

The report contains no summaries of agents and other facts.

Miss Hook, of Calcutta, says: "During the past year there has been a revival of Christian literature. New books, papers and tracts have been written, and an immensely large number of the old ones have been sold and distributed."

Dr. Reiffsnyder, of Shanghai, conducts a very prosperous medical work.

The organ of the Society is *The Missionary Link.* It is published monthly. The Corresponding Secretary of the Society, Miss S. D. Doremus, is the editor. The "Room" of this Society is 41 Bible House.

II. Woman's Board of Missions. (Congregational.) Organized 1868.

Miss Abbie B. Child, Home Secretary No. 1, Congregational House, Boston, Mass.

Three Women's Boards of the Congregational Church co-operate with the American Board, namely: The Woman's Board of Missions, with headquarters at Boston, the Woman's Board of Missions of the Interior, with headquarters at Chicago, and the Woman's Board of Missions of the Pacific, centering at San Francisco. The last has just organized an Oregon and

* We are indebted to Mrs. Dr. J. T. Gracey, Buffalo, N. Y., for the preparation of this entire matter relating to Woman's Foreign Mission Work. So extensive has the work become that we are obliged to confine the exhibit in this number to the United States. In the next number we hope to give the work of the Canada and the European Societies.—EDS.

Washington Territory Branch. This Pacific Board was not organized 'till 1872. The three Boards had contributed to the general work of the Prudential Committee at the time of the seventy-fifth anniversary of the American Board, $1,270,000.

On January 11, 12 of this year, the Woman's Board celebrated its twentieth anniversaryin Mt. Vernon Church, Boston. Mrs. S. Brainard Pratt, in her "Twenty Years' Review," said: "In 1868 we began with seven missionaries, four of whom have continued through all these years at their labors. In 1888, we can number 171 missionaries who have been under our care, twelve of whom have died, others withdrawn, and now we have in active service 102 missionaries and 132 Bible women. Twenty years ago the Board had no school buildings of its own to which to send its seven teachers. Time will fail to tell how one after another day and boarding-schools have been opened and buildings erected, houses, hospitals and dispensaries built, which have been like little glimpses of America, nay, more like the very gate of heaven to the thousands of girls whom they have sheltered, telling in language which all may read, that American women are stretching out helping hands to their sisters of every nation *for love's sake.*

"The Board's first fields of labor were China, Ceylon, Turkey and Zululand. They have added to these India, Persia (1870), Japan, Spain, Mexico, Austria, Micronesia, West Central and East Central Africa.

"In 1870 the Woman's Board welcomed its first daughter, the Philadelphia Branch; now it has twenty-three branches, comprisnig 1,700 auxiliaries and circles. One more glance backward. What has it cost, this work of twenty years? Last year the receipts amounted to $123,240.45, and for the twenty years, in money paid into the Treasury, $179,457. 23.

"The Woman's Branch at Boston supports 110 missionaries and 121 Bible women in its various missions. The receipts for the year ending December 31, 1887, were $123,229.45.

"The Woman's Board of the Interior has 1,500 auxiliaries, and supports 62 missionaries. Their income last year amounted to $51,171.40. The Woman's Board of the Pacific has 75 auxiliaries and supports 3 missionaries. Its income last year was was $4,045.38.

"*Life and Light*, the periodical of the Woman's Congregational Board, reports a circulation of 15,451. This Board also issues a paper for the children, called *Mission Day—Spring*, which has a circulation of over 17,000. These papers are published in Boston, the former at 60 cents a year and the latter at 25 cents."

III. Woman's Boards, Presbyterian Church.

THE missions of the several Presbyterian Woman's Boards are in Syria, Persia, India, Siam, Japan, Korea, Papal Europe, Southwest Africa, Mexico, and among Indians and Chinese in this country.

1. *Woman's Foreign Missionary Society of the Presbyterian Church.* Organized 1870.

Miss S. W. Du Bois, 1,334 Chestnut street, Philadelphia, Home Secretary.

This society has 2,725 auxiliary societies and bands, and supports 133 missionaries, 3 of whom are physicians, 27 zenana visitors, 84 native helpers, and 165 day and boarding-schools. Its income last year was $150,000, making a total of $1,647,618 since its organization.

2. *The Woman's Board of Missions of the Northwest*, organized 1870. It has 1,522 auxiliary societies and bands, supports 71 missionaries, 4 of whom are physicians, 57 native teachers and Bible readers, and 102 day and boarding-schools. Its receipts last year were $102,499.87, and its total contributions $726,277.35.

3. *Woman's Board of Foreign Missions*, New York, organized 1870, has 900 auxiliary societies and bands, supports 41 missionaries, 32 native helpers, 22 schools, and its income last year was $65,544.35, a total since its organization for foreign work of $430,346.

4. *Woman's Presbyterian Society, Northern New York*, organized 1871. This society has 220 subordinate organizations, and supports 5 missionaries, 13 native pastors, 49 schools and scholarships, and its income last year was $10,413.36, a total during its existence of $120,812.

5. *Woman's Presbyterian Board of Missions of the Southwest*, organized 1877, headquarters at St. Louis. It has 376 societies and bands. Its income last year was $7,193.18, making a total since its organization of $28,968.58. It has several missionaries under its care, and scholarships in many countries.

6. *Woman's North Pacific Presbyterian Board of Missions* was organized last year (1887), and has for its home field the Synod of Columbia. There was some regret at the separation of this territory from the main society and at the multiplication of the number of societies, but as the step was taken with the approval of the Presbytery and Synod, all concur, and wish an increased efficiency for these workers. We are sorry not to be able to give the number of auxiliaries, but the society is not yet in condition to report.

Mrs. B. Douglas of Chicago, Ill., thus summarizes the women's work of the whole of these societies:

"Number of Women's Boards and Societies for work among heathen women, in the Presbyterian Church, North.....	6
Number of auxiliary societies and bands connected with them.....	5,743
Number of missionaries supported by them on the foreign field.....	260
Number of native assistants.....	158
Number of boarding and day-schools.....	320

"In addition to these larger items, we have aided in the building, furnishing and support of schools, hospitals, orphanages, training-schools for nurses, asylums, and dispensaries; have translated books into foreign languages and

printed them; have built a boat for African waters; have supported a Mexican newspaper, have met all expenses connected with our work at home, and have paid unappropriated into the treasury of the Assembly's Board, five per cent. of our receipts for contingent expenses connected with our special work.

"The whole amount raised for these purposes by the women of our Church since the organization of the first society in 1870, is $2,934,021. Adding to this the many thousand dollars given to specific objects outside of the regular estimates, and the legacies paid into the Board direct from the estates of Presbyterian women (one of which is the largest legacy they ever received), amounting in all to about $500,000, we have raised during these nearly eighteen years over $3,500,000.

The two periodicals published by these societies jointly are *Woman's Work for Woman*. and *Our Mission Field, and Children's Work for Children*, and both are self-supporting.

7. *The Woman's Board of the Pacific Islands*, 1871 (Presbyterian). We have no report of this society, and can do no better than to refer to THE REVIEW for December, 1887, page 735.

IV. Woman's Work in the Presbyterian Church in the United States (Southern).

There is no separate organization of the ladies of this Church for the conduct of foreign work. We are indebted to the Corresponding Secretary of Foreign Missions, Rev. M. H. Houston, D.D., 113 N. Charles street, Baltimore, for the following response to our inquiry concerning the operations of the ladies' societies in connection with their general society:

"In reply to your card I would state, that in the Southern Presbyterian Church there was contributed last year by Ladies' Foreign Missionary Societies, $20,732.71. The number of these societies contributing was 457. In 1874 the contributions of these societies amounted to $2,111.50; in 1878, $10,107.54. Since 1874, when the contributions of the societies began to be reported separately from the other receipts, the total amount contributed by them has been $135,682.34. The societies have in general had no association with one another. Within the last year Presbyterian associations have in some cases been formed."

V. Reformed Presbyterians.

THE REVIEW last year reported the formation of two Presbyterial societies. We have endeavored to ascertain something further about them, but have nothing. A note from Rev. R. M. Somerville, New York, Sept. 13, 1888, says:

"We have no women's missionary societies, except in connection with individual congregations, and there are no published reports of their work."

VI. Women's Board of Missions of the United Presbyterian Church. Organized 1879.

Miss Margaret Shaw, Recording Secretary, Pittsburgh, Pa.

This is a joint home and foreign missionary society, and the following table, though containing matter extraneous to our purpose, is too valuable to mar, so we give it entire:

COMPARATIVE SUMMARY OF STATISTICS.

	1883.	1884.	1885.	1886.	1887.	1888.	
Presbyteries Represented	.....	.....	.....	.....	.....	56	
Presbyterial Societies	16	27	25	32	41	43	
Congregational	335	345	399	469	552	675	
Members Reported	10,593	11,007	12,071	13,585	15,504	17,529	
CONTRIBUTIONS.							
Foreign Missions	$7,546	$8,365	$10,177	$10,763	$13,803	$15,619	
Home Missions	4,304	4,227	4,924	5,650	5,835	5,363	
Freedmen's Missions	2,082	2,103	2,788	6,276	7,316	3,215	
Church Extension	906	860	1,096	2,121	1,188	2,108	
Congregational Purposes	.....	.....	.....	9,819	12,438	12,970	
Other Objects.							
Ministerial Relief							442
Orphans' Home							371
Miscellaneous							4,379
Total "Other Objects"	10,839	12,528	10,782	4,120	5,812	5,192	
Total	$25,731	$28,082	$29,767	$38,749	$46,395	$44,467	
Boxes NOT included						6,310	

Miss Shaw says:

"Comparing this with report of previous year, we find that 2,005 have been added to the membership, while there has been a falling off in contributions of $1,961. We had hoped to have $50,000 to report this year, and had there been the growth there has been for several years back, this would have been the case.

"A deep and prayerful interest has pervaded the whole Church, and especially in regard to the debt resting on the Board of Foreign Missions and retrenchment of work in Egypt, where schools which had been in existence many years have actually been closed for want of funds.

"*The Women's Missionary Magazine*, published by a committee appointed by the General Missionary Society, though making its first appearance in August, 1887, is on a *cash* basis, with a steadily increasing subscription list. Many kind words and subscriptions have been received for it from persons of other churches as well as our own."

Report of the Five Women's Foreign Missionary Organizations of the Presbyterian Church, for the year ending May 1, 1888:*

	Receipts.	Gain During the Year.	Auxiliaries.	Gain During the Year.	Missionaries.	Native Teachers and Bible Women.
Woman's Foreign Missionary Society of the Presb. Ch., Phila.....	$149,640	$19,821	2,382	221	133	91
Woman's Presbyterian Board of Missions of the Northwest.....	82,472	15,412	1,522	0	68	49
Woman's Board of Foreign Missions of the Presbyterian Church, New York.....	62,544	12,407	900	76	41	30
Woman's Presb. Foreign Missionary Society of North'n New York.	10,413	0	118	14	5	13
Woman's Presbyterian Board of Missions of the Southwest.....	7,217	503	47	8	7	0
	$312,286	$48,143	4,969	319	254	183

VII. Women's Board of Foreign Missions of the Cumberland Presbyterian Church. Organized 1879.

Miss S. C. McClurkin, Corresponding Secretary, Evansville, Ind.

This Board supports work in Japan, Mexico and among North American Indians. Its income last year was $1,920.87. The children's paper of the society is called *The Missionary Banner*, and has a circulation of 3,600; price, 25 cents. And they conduct a department of their own in *The Missionary Record*, the general missionary organ of the Church. As no summary of the work is given in their Eighth Annual Report, we cannot make one up, but during the past year 120 new societies and bands have been organized, and the total now enrolled is 822. They have printed and purchased 10,552 leaflets during the year, and the Secretary has written 1,506 letters. They have no separate periodical.

VIII. Woman's Board of Foreign Missions of the Reformed (Dutch) Church in America. Organized 1875.

Corresponding Secretary, Mrs. M. Howell, 36 East 70th street, New York.

It now has 200 auxiliary societies and bands. During the twelve years they have made 350 life members. The total receipts in that time amount to $126,874. For 1887 they raised $17,544.81. Their report states that, "The Woman's Board has assumed the support of the girls' schools established by Synod's Board, and it is not probable that the women of our Church will ever enter upon work disconnected, or upon the forming of schools other than those established by the Board of the Church."

The sum of $5,500 has been annually pledged for the support of three seminaries, one at Amoy, China, one at Yokohama, Japan, and one at Chittoore, India, together with two caste schools at Vellore. Their organ, *The Mission Gleaner*, is published once in two months at 26 Reade street, New York, for 25 cents a year.

During the year the Society has sent its first medical missionary. A young Chinese lady graduated in New York, offered herself to the Woman's Board and was accepted, and is now in Amoy, China.

Miss Y. May King, M.D., is a native of China, but brought up from the age of two years in the family of Dr. McCartee, for many years a medical missionary in China. She is the first woman of her nation, as far as known, to obtain a medical education in this country, and attaining the first honors of the institution at which she pursued her studies. Her prospects for usefulness are great, and she already asks for funds to start a dispensary and hospital. In India the Society has work at Vellore, Tindivanum, Arnee, Chittore, Wallajah and Madanapalle. In Japan, at Yokohama and Nagasaki, while from Tokyo, as a center, Japanese women are sent forth to read the Bible and gather women into the churches. The "Jonathan Sturges" Seminary, at Nagasaki, is fairly started with fourteen boarders.

In China the "Charlotte Duryea" School, at Amoy, has had forty women in attendance. The girls' school at Kolong-See has had about fifty pupils. The Children's Home is a new branch of work organized during the year. Many cases of cruelty towards girl children having come to the knowledge of these ladies, they, in connection with three friends of the English Presbyterian Mission, determined, if funds could be raised, to establish a home where children might be taken in and cared for. They succeeded in raising between six and seven hundred dollars, and have started this beneficial work. While nothing so far has been asked of the Boards towards its support, yet work of this character must appeal unresistingly to the hearts of mothers in the home land.

A day-school started on the island of Amoy is another new feature of the work for the year.

* For mechanical reasons we have to vary the order of this table. It belongs to No. III.

IX. Reformed (German) Church in the United States.

Rev. A. R. Bartholomew, Secretary, Pottsville, Pa.

The Secretary of the Board of Foreign Missions for this Church says the women of the Church do not print any report of their work. They co-operate with the General Society, but in what form we cannot say.

X. Woman's Foreign Missionary Society of the Evangelical Lutheran Church of the United States of America. Organized 1879.

Miss M. H. Morris, Corresponding Secretary, 406 N. Greene street, Baltimore, Md.

This society has a Board of Home and Foreign Missions. The Corresponding Secretary's report for the year gives the following statistics: Number of Woman's Societies, 379; Young People's Bands, 57. Total, 436. Number of members, 10,613; honorary members, 1,105; life members, 156. Total members, 11,874. The total amount of money raised for the year is $14,197.88. Of this amount $5,425 was for Foreign Missions. *The Lutheran Missionary Journal*, a magazine of the Church, has five pages under the direction of the women, and it has about fourteen thousand subscribers.

The Society has work in Gunthoor, India, consisting of ten day-schools, with nineteen native teachers and 518 pupils. These schools are under the care of Miss Dryden, who received from the English Government the position of Superintendent of Girls' Schools in Gunthoor. In 1885 Miss Kugler, M.D., was appointed their first Medical Missionary to Gunthoor, where a dispensary was opened in 1886, and an effort made to raise fifteen thousand dollars for a hospital. Part of this money has been secured. Zenana work is carried on with the help of eight native assistants. Two of these helpers devote all their time as Bible readers in the dispensary.

Miss Susan Kistler has just been appointed to the work in India.

XII. Baptist Women's Boards — Northern Convention.

1. *Woman's Baptist Foreign Missionary Society.* Organized 1870.

Mrs. O. W. Gates, Corresponding Secretary, Newton Center, Mass.

Last year the rallying cry was "$70,000 or more," and their receipts were $75,369.47, being an advance of $13,000 over the previous year; $10,000 of which was an advance from donations. 2,633 churches contribute to this fund, with 1,243 circles, 32,973 contributors, 616 Bands, with 14,120 members. They support work in Burmah among Karens, Shans, Eurasians, Chins, Kachins; in India, among the Telugus, and in Assam; in Africa, on the Congo; in China, Swatow, Ningho; Japan, at Tokyo, Yokohama; France and Sweden.

At the annual meeting, a novel feature was introduced, in the form of questions to be answered as follows: First question, What is the testimony of missionaries in regard to the importance of our Society? Second question, What is left undone in the foreign field? Third question. What remains to be done in the home field? Fourth question, In what ways may our work in the foreign field be appropriately enlarged?

The following, relating to the drink traffic, and specially bearing on the Congo, where this Board supports work, was adopted:

"*Whereas*, The exportation of intoxicants into heathen lands is fraught with untold evil to the natives, and is one of the most serious obstacles to the work of evangelization in those lands;

"RESOLVED, That this Woman's Baptist Foreign Missionary Society enter its protest against the continuance of this traffic;

"RESOLVED, That we recommend to the circles represented in this organization to petition Congress to prohibit the exportation of liquors from this country to heathen lands, and that this be done before June 15, 1888."

2. *Woman's Baptist Foreign Missionary Society of the West.* Organized 1871.

Mrs. A. M. Bacon, Corresponding Secretary, 3112 Forest Avenue, Chicago, Ill.

The total receipts of this society last year were $44,846.12. It has also an invested *Medical Fund* of $3,335.88, through which four medical women are preparing for foreign work. It conducts a "course in Christian Doctrine," a "preparatory course for candidates," in which four ladies graduated during the year, and eight others are enrolled. Besides the countries in which the Boston Baptist Society labors, this society supports work in Liberia, Africa. It has sent 45 women to the foreign field.

Bible women have 109 schools, with 3,850 scholars, of which 1,133 are from heathen homes; 246 baptisms are reported by them. They conduct a "Home for Children of Missionaries" in this country at a cost of $1,259.37.

Their periodicals are: *Helping Hand*, which paid its own way last year and passed over to the general treasury $1,646.63; *The King's Messenger to Heathen Lands* also published as a monthly for young people. *Little Helpers*, its predecessor, was published at a small loss of $249.09 last year, and has now been supplanted by *King's Messenger*.

3. *Woman's Baptist Foreign Missionary Society of the Pacific Coast.*

This society has been organized during the year, and, of course, has no published report.

XIII. Executive Committee Woman's Mission Society. Auxiliary to Southern Baptist Convention.

President, Miss M. E. McIntosh, Society Hall, S. C.

Secretary, Miss Annie Armstrong, 10 E. Fayette Street, Baltimore, Md.

This society has been formally organized, we believe, within the year. The Ladies' Auxiliaries, however, to regular Southern Baptist Convention Missionary Society, contributed during year ending May 1, 1888, as follows:

Arkansas	$241 96
Florida	432 27
Georgia	1,811 83
Kentucky	1,722 11
Louisiana	205 28
Maryland	1,167 95
*Mississippi	541 20
Missouri	3,015 55
*North Carolina	1,238 67
South Carolina	2,147 66
†Tennessee (division of receipts not reported)	
Texas (six months)	411 75
*Virginia	2,618 50
Total	$15,554 73

XIV. Free Baptist Woman's Missionary Society. Organized 1873.

The Secretary, Miss K. J. Anthony, of Providence, R. I., kindly furnishes us a few items in lieu of the annual report, which is not published at the time of our going to press.

The Woman's Society supports Miss Combs, Miss Butts, Miss Hattie Phillips, Mrs. Smith, Miss Ida Phillips, and Miss Bacheler. The last two are in America at present.

The work of this society is located in Bengal, India.

These ladies do not publish a separate paper, but conduct a department in both *Foreign Mission Journal*, Richmond, Va., and *The Baptist Basket*, Louisville, Ky.

XV. Woman's Auxiliary to the Board of Missions of the Protestant Episcopal Church. Organized 1871.

Miss Julia C. Emery, Secretary, Room 21, Bible House, New York.

Miss Emery informs us that their annual report is in the hands of the printer, and she kindly favors us with the following:

SUMMARY OF YEAR'S WORK, 1887-88,

Accomplished in 48 dioceses and 12 missionary jurisdictions, by 48 diocesan and many parish branches and individual members of the Woman's Auxiliary.

MONEY.

Under appropriation:	
Domestic Missions, including Indian and Colored Work,	$18,512.21
Foreign Missions	20,797.63
Specials sent through Treasury:	
Domestic, including Indian and Colored	8,053.28
Foreign	4,573.15
Specials reported but not sent through Treasury	49,049.06
	$100,985.33
Boxes:	
Domestic	$128,989.99
Colored	20,922.01
Indian	19,900.85
Foreign	1,873.34
Total Value of Boxes	$171,686.19
Total in Money	100,985.33
Total for 1887-88	$272,671.52

XVI. Woman's Foreign Missionary Society of the Methodist Episcopal Church. Organized 1869.

Mrs. H. B. Skidmore, 230 West 59th Street, New York.

The work of this Society is conducted by twelve co-ordinate branches.

The administration of the Society is in an Executive Board, composed of three delegates from each branch, that meets annually. This Society is independent, in that it selects it own missionaries and disburses its own funds, subject to ratification by Missionary Board.

Its home work is represented by 4,383 auxiliary societies, and 115,228 members, with 8,524 life members. The amount of money raised the past year was $191,158.13. The receipts for the year ending October, 1888, will be more than $11,000 advance on this. The Society has made an advance in its receipts each year. The whole amount contributed to October, 1887, since organization is *one million six hundred and eighty thousand dollars.*

The work is organized among young ladies and children.

One hundred and thirty missionaries have been sent out to foreign fields, of whom twenty-four were medical missionaries, and graduates of medical colleges. About seventy-five missionaries are now in the various mission fields. The Society has work in Japan, Korea, China, India, Burmah, Bulgaria, Italy, Mexico and South America. It aims to do:

I. Direct evangelistic work:

1. Through ladies sent out by the Society from the United States to labor in foreign fields as missionaries.

2. Through native Christian Bible women, who visit the homes of the women and reach them in all possible ways, whether in the city or village.

II. The society does indirect evangelistic work:

*Not connected with organization, but kindly allowing statistics to be printed for information.

† Only partial account received of $473.95.

1. By establishing and sustaining day and boarding-schools.

2. Through benevolent agencies, such as orphanages, medical work among women, carried on by American and native Christian physicians, and the establishment of hospitals and dispensaries.

3. By creating a native Christian literature.

Work has been organized amnng the German Methodists, and this is represented by 104 auxiliary societies, and 2,614 members. Societies have also been organized in Germany and Switzerland. In Germany, 33 auxiliaries, with 487 members, and Switzerland, 14, with 497 members. The amount contributed by both American and European Germans last year, 1887, was $3,005.71.

The *Heathen Woman's Friend* has a circulation of 20,293, and has not only been self-supporting from the beginning, but from its income many millions of pages of miscellaneous literature for gratuitous circulation has been printed. The Society, in addition to its annual contributions, has raised an endowment fund of $20,000 for the establishment of a zenana illustrated Christian paper in India. The first copy appeared in 1884. It is now published in four of the languages of India, and about five thousand copies are issued every month. A German paper has also been established, and has about 1700 subscribers. A large number of leaflets, both in English and German, are issued annually.

The Society owns real estate amounting to about $250,000.

Full statistics of foreign work cannot be given, but in North India, in addition to the missionaries employed, there are over 40 assistant missionaries, zenana teachers; 194 Bible women, 115 native Christian teachers; while in South India, 188 Bible women are employed, with 103 native Christian teachers.

There are in the boarding and day-schools over 8,000 pupils, and over 3,000 zenanas regularly visited.

In China there are 38 day-schools; in Japan, 12; in Bulgaria, 1; in South America, 11; in Mexico, 11, while in Italy and Korea there is work which is not tabulated.

Medical work is carried on in Korea, China and India, where there are hospitals and dispensaries. There are three homes for the homeless women, and three orphanages. The Society has homes for its missionaries in all these fields.

XVII. Woman's Foreign Missionary Society of the Methodist Episcopal Church, South. Organized 1878.

President, Mrs. J. Hayes, Baltimore, Md. Mrs. D. H. McGarock, Corresponding Secretary, Nashville, Tenn.

This vigorous Society was organized in 1878 at Atlanta, Ga., and has just celebrated its first decade. The movement was new among Southern women, who, by education and association, are eminently conservative, and at first many stood aloof, but signal success marked their efforts, and at the close of the first year a good, strong organization was reported. Each succeeding year has marked an advance, until now their home work is represented by 2,399 auxiliary societies and 56,783 active members. Some 338 new organizations have been added during the year, with 553 members. They report 750 childrens' bands, with 23,907 members; but these are included in the aggregate; Life members, 1,250. The Secretary says: "The growth of the work is of secondary importance compared with the spirit of missions that has been kindled in the hearts of not a few."

Woman's Missionary Advocate is the official organ of the Society, and has a circulation of 12,000. It is self-sustaining. It is published at Nashville, Tenn., for fifty cents a year. The Society prints and distributes a large amount of literature, over a million of pages having been scattered the past year.

The foreign work is represented by 22 missionaries (1 medical and 1 trained assistant), 43 teachers and assistants, 7 boarding-schools, 19 day-schools, and 862 pupils; hospital, 1; Bible woman, 1.

CHINA.—The reinforcements sent to this field the past year strengthened the hands and cheered the hearts of those who had, through much suffering and toil, held the posts of duty assigned them. Sickness and overstrain told heavily on that faithful band of brave workers. Two ladies who went out in the spring were received as from the Lord, and greeted with the words, "You have come to save our lives." The development of the work and its ever-widening circles have absorbed the new laborers, and there is urgent need for further reinforcements.

MEXICAN BORDER.—The work in this field has grown steadily, and now extends on both sides of the Rio Grande, with more invitations to enter wide-open doors than it is possible to accept.

Laredo Seminary is growing in strength and influence. Miss Holding attended the last annual meeting of the Board, and spoke eloquently of her work, stating the immediate need for more room to accommodate pupils. Her request was sorrowfully refused, because of other obligations that must be met. She did not turn away dispirited, but, with cheerfulness and faith that grasps the promises, said: "I have trusted God for it, and will get it," and she did. How? We scarcely know, only that

the money came to Miss Holding in small special gifts, sanctified by love and prayer, and the house was built. It is finished, has been dedicated, and the beautiful "Hall of Faith" stands as an object lesson to the pupils of trusting God for all things.

BRAZIL.—The college at Piracicaba knows no law but that of progression. It has been subject to changes the past year, owing to the removal of missionaries; but Miss Watts writes: "The college has passed the crisis brought about by these changes, and there will be an advance movement."

Rio College, in the capital city, is beautifully located on a spur of the mountains overlooking the waters of the bay, and far enough from the crowded center to be free from yellow fever. No case has ever occurred there.

Miss Brue has encountered many difficulties and much opposition from the Government officials in her persistent effort to found a first-class institution, but has at last secured the necessary license and opened the college.

INDIAN TERRITORY.—Harrell Institute, at Muskogee, has passed through a successful year. Faithful and efficient teachers have supplied every department. The influence, both Christian and educational, of this institution is extending to distant tribes, and more room is needed for boarding pupils.

VALUE OF PROPERTY OF WOMAN'S BOARD.

China	$57,200
Mexican Border	35,000
Brazil	45,800
Indian Territory	15,500
Total	$153,500

The contributions of this Society for 1887 amounted to $71,379. The amount given in table is $69,720, but the explanation is made that $1,650 was sent direct to the field, and including this makes the total named.

Their receipts since organization are given in the following table:

RECEIPTS SINCE ORGANIZATION.

Am't rec'd for fiscal year					1878–9	$4,014 27
"	"	"	"	"	1879–80	13,775 97
"	"	"	"	"	1880–1	19,362 10
"	"	"	"	"	1881–2	25,609 44
"	"	"	"	"	1882–3	29,647 31
"	"	"	"	"	1883–4	38,873 52
"	"	"	"	"	1884–5	52,652 12
"	"	"	"	"	1885–6	51,588 76
"	"	"	"	"	1886–7	50,092 63
"	"	"	"	"	1887–8	69,729 65
Total						$355,345 77

XVIII. Woman's Foreign Missionary Society of the Methodist Protestant Church. Organized 1879.

Corresponding Secretary, Mrs. M. A. Miller, Pittsburgh, Pa.

This Society was organized nine years ago. It now has auxiliaries in seventeen of the Annual Conferences of their church. They now number 360 Auxiliary Societies, with 40 Mission Bands, and a membership of 3,000.

We cannot find in their report the exact amount of money raised by this Society for 1887, but conclude it to be a little over five thousand dollars; the amount for the past four years is $15,222.65, and the report adds, "The receipts of the past year are above any previous year."

The organ of the Society, *Woman's Missionary Record*, is a twelve-page paper, published in Pittsburgh at 50 cents a year. This paper has been established three years, and has a circulation of 1,700, and meets all expenses, most of the labor given to it being gratuitous.

The first work adopted by the Society exclusively its own was a girls' school in Yokohama, Japan. This school now numbers 60. Four of the girls taught here have been assisting the missionaries this past year.

The Society employs three missionaries. Work has been commenced in Wagoya, Japan.

XIX. Friends' Missionary Society.

Esther Tuttle Pritchard, Dearborn Avenue, Chicago, Ill.

The work of this Society began in 1881. Since that time other societies have been formed, with a membership of 3,892, and in these years the amount of $27,840 had been raised. They have done much valuable service in stimulating the raising of money. These societies were entirely separate, and have had no bond of union, except that they were of the same denomination, but the need of a general organization was felt, and so representatives of these societies were appointed to meet for this purpose, and in March last (1888) 70 delegates met in Indianapolis and organized "The First National Missionary Conference of the Woman's Foreign Missionary Societies of Friends." The aim of this conference was to adopt some basis of co-operation among the ten independent missionary organizations of Quaker women.

This was accomplished by appointing a General Superintendent (to be elected annually) over each of their three departments of work: 1. *Junior and Juvenile Work*; 2. *General Literature*; 3. *Systematic Christian giving*. These superintendents are to elect their General Secretary of that work annually, a two-thirds vote being necessary to elect. The name under which these general secretaries shall act shall be *Woman's Foreign Missionary Union of Friends*.

Their relation to missionary boards of the yearly meetings was discussed, as to whether they should become auxiliary, and turn their collections over, or maintain their organic individuality as women's societies. Their decision was to be independent, re-

cording their conviction "that the separate form of organization by the societies is the providential channel of women's work in mission fields."

The figures are as follows: Number of separate missions, 4. Tokyo, Japan, Indian Mission, Mexico City, and Matamoras, Mexico co-operating with Friends' Missionary Committee in four missions, viz., Ramallah, Palestine, Monsourich, Syria, Mexico and Alaska.

Number of missionaries..... 8
Number of schools..... 4
Number of churches..... 1

Congregation at Tokyo, attendance from 35 to 50, not yet united in membership with Friends.

Pupils in schools..... 241
Receipts for 1887..... $11,288

One of these eight missionaries has sailed, and Miss Butler will be associated with the Methodist missionaries in Nanking, China, until the Church founds a Chinese mission of its own. The mission in Tokyo has been especially prosperous, and accounts of conversions have been received in the India Mission.

The Friends' Missionary Advocate, which is a private enterprise, yet is indorsed and supported by the societies. It is published in Chicago at 415 Dearborn street, at 50 cents, and is ably edited by Esther Tuttle Pritchard.

XX. Woman's Missionary Association of the United Brethren.

Mrs. L. K. Miller, President, Arcanum, Ohio.

Mrs. L. R. Keister, Corresponding Secretary, Dayton, Ohio.

This association has been in existence thirteen years. They have branch societies in every self-supporting conference, and in many of the mission conferences, and report 41 branch societies and 315 local, with an aggregate membership of 7,555, life members, 336, and 77 children's bands and 22 young ladies' bands. The summary given is as follows: 7 missionaries, 7 native missionaries, 5 day-schools, with an attendance of 192; church membership of 706; value of property, $26,000.

Woman's Evangel is the organ of the society, published at Dayton, Ohio, for 50 cents. Work is supported in Coburn, Germany, with two appointments and thirty pupils in Sunday-school. The Board has authorized commencing work in Berlin. Five years ago they sent a missionary to work among the Chinese in Portland, Oregon. The Rev. M. Sickafoose, their missionary, says: "When the Board began the work we had nothing, not even a member of any church, to assist in the work. We had to pay $25 a month for a house to hold the school in. Up to this time over five hundred different Chinese have been in the school, and all have been taught more or less of the English language. The first Sabbath after the school was opened a Sabbath-school was organized, which has had a session every Sabbath evening from that time to this. Fifty-nine have professed faith in Christ and joined the church. Many of them are faithful to their duties, and are living up to the light they receive. They have paid, as tuition, and in subscription to the property and in collections for missions, $2,545.88. They have paid $770.58 more than the native helper has cost. Then the Board has property in this great city of the Northwest, free of debt, worth at least $16,000."

The enrollment of the day and Sunday-school has been 60, with an average attendance of 30. The Board has recommended opening a mission in China.

The work in Africa has met with some obstacles by war, which scattered the people. At Rotufunk a Girls' Home has been built, and is now occupied.

XXI. Christian Woman's Board of Missions (Disciples). Organized 1875.

Mrs. S. E. Shortridge, 358 Home Avenue, Indianapolis, Corresponding Secretary.

This Board is represented by 697 auxiliaries, an increase over last year of 168; a membership of 12,849, an increase of 1,840; mission bands, 272, an increase of 117. The income amounts to $26,226.01, an increase of $1,500. The auxiliaries are distributed through 27 States and Territories, District of Columbia and Jamaica.

It should be remembered that this society is both home and foreign. It has work in Jamaica and in India. The women of this society have organized children's bands to the number of 272, a gain of 117. The Thirteenth Annual Report of the society will be found in *Missionary Tidings*, the organ of the society, published at Indianapolis, Ind.

XXII. Woman's Missionary Society of the Evangelical Association.

Mrs. W. H. Hammer, Cleveland, O., Corresponding Secretary.

This Society conducts work both at home and abroad—at home in Oregon and elsewhere, abroad in Germany and Japan.

The following are the footings of their statistical report: Auxiliaries, 78; members, 2,048. Income, $1,854.39. It conducts work in Germany and Japan. Eighteen Children's bands raised $120.

The organ of the missionary society of this Church is *The Missionary Messenger*, published at Cleveland, O., and the ladies conduct a department in it.

III—CORRESPONDENCE and GENERAL INTELLIGENCE.

INTERESTING letter from J. Hudson Taylor, of the Chinese Inland Mission:

[In sending us this letter, Mr. H. W. Frost, a friend of Mr. Taylor's who journeyed with him in his whole American tour, adds the following facts: "Mr. Taylor sailed from Vancouver by the *Batavia* on his way to Yokohama and Shanghai, Oct. 5th, expecting to reach Japan the 17th and Shanghai a week later, from which place the 14 missionaries proceed inland, the 7 ladies to the training-school at Yang-Chan, and the 7 gentlemen to the school at Gan King."—EDS.]

SS. *Batavia*,
VANCOUVER, B. C., 5th Oct., 1888.

EDITORS OF THE MISSIONARY REVIEW OF THE WORLD.—Knowing how deeply interested you are in the cause of China's evangelization, I will send you a few lines before sailing from this port to-day.

Most unexpectedly to me, God has opened the way for a band of recruits to proceed to China, and 14 young missionaries from the United States and Canada are now on board this vessel. Quite a considerable number are wishful to join us, but eight who are accepted are unable to leave immediately, and our time has not allowed sufficient correspondence with the remainder to enable us to definitely accept or decline their offers. As a tentative measure, to deal with these cases and to facilitate communications, an Auxiliary Council has been formed, to meet in Toronto, though some of the members reside in the States and some in Canada. Mr. Alfred Sandham, of the Willard Tract Depository, Yonge Street, Toronto, is the Honorary Secretary. He will receive and forward to China the contributions promised for the support of the band now going out, and any other moneys sent for the furtherance of the work; and the Council will with due care accept suitable candidates and make arrangements for their joining us in China from time to time.

This work really originated at the Niagara Believers' meeting. I had the opportunity of speaking twice on the subject of Missions there, and then left for Chicago, as previously arranged with Mr. Moody. But Messrs. Reginald Radcliffe, George B. Studd and R. P. Wilder, subsequently spoke on the same topic, and the feeling so deepened that when it was ascertained that $250 would support a lady missionary in Inland China, and $300 would sustain an evangelistic brother, support for eight new workers was put into the hands of one of the Secretaries of the Conference, Mr. H. W. Frost, of Attica, N. Y. In consequence, I appealed for workers at Mr. Moody's August Convention, and obtained three, who represent churches in Pittsfield, Mass., Detroit, Mich., and St. Paul, Minn.; and subsequently eleven others from Canada, representing Belleville, Toronto, Galt, Hamilton, and Stratford, volunteered and were accepted.

The expense of the journey to China, estimated at $250 each, has been provided by contributions given at Northfield, Clifton Springs Sanitarium, and other places, and from the whole proceeds of the sales at our meetings of missionary literature. The missionaries now going out have their support provided or promised for the next year, and will correspond direct with the individuals or churches whose representatives they are. From what I have seen of the missionary spirit in the States and in Canada, I feel sure there are many others who cannot themselves go out to the field who will be glad to have a representative there.

Will you pray for much blessing on this first band of fourteen workers from this side the Atlantic, now joining us for our inland work, and ask that ten times as many may soon follow their example?

Yours very truly in Christ,
J. HUDSON TAYLOR.

India.

[THE following highly interesting letter was written to Mrs. Rev. B. L. Herr, of Tarrytown, N. Y., who has kindly consented to its publication in our REVIEW.—EDS.]

HOLMWOOD, COONOOR, NILGIRI, HILLS, INDIA, June 8, 1888.

MY DEAR MRS. HERR: You will see by the date that I am up here in the delightful sanitarium so generously provided last year, where I am gaining steadily, though slowly, in strength. It is always a pleasure to me to write about my work. I like to share its joys and its trials with others. But I hardly know where to begin. Perhaps, as yours is a ladies' circle, some of my experiences among the women here will interest you as much as anything I can write.

As you doubtless know, my department is medical work; but it is totally unlike home medical work. The diseases themselves are, in many cases, different from any that enter into home practice; then, too, the native ideas of diagnosis, hygiene and drugs are often much harder to combat than disease.

For instance, it is almost impossible to convince even an intelligent native that burning is not a sovereign remedy for various ailments.

They led a blind man to my dispensary one day. His eyes had been injured by an accident, and the substance of both eyes was completely gone; yet his friends, with his full consent, had

branded his back clear from the neck to the waist. The scars were about an inch wide, and from one to two inches apart, and this to restore sight! I have not infrequently been asked to cure large festering burns, inflicted on little children for indigestion, convulsions, teething troubles, etc. Another remedy, applied in extreme cases, consists of making an incision in the scalp, generally nearly circular, lifting up the whole integument, depositing strong drugs beneath it, and then replacing the integument. I have not been able to learn all the compound used in these cases but know that stramonium is one of them. A very common belief is, that a sick person must be entirely without food or drink until he or she begins to improve, and there are cases where the patient actually dies for lack of proper nourishment. A strong point is that bathing is very injurious, and so an unhappy patient will lie day after day in this hot climate without a bath or a change of clothing, until the odors are most sickening. Custom forbids that the mother of a newborn child shall have food or drink for three days, and no water must touch her person for at least nine days; and the child, itself, in some castes, must not be washed until a week old.

Among the more ignorant classes, a patient who is delirious is looked on with aversion and fear, and the treatment is a violent beating, "to drive out the demon that possesses her." In one case of protracted delirium I actually had to set a watch for two nights to prevent a beating and death, which I am sure would have resulted.

Well, then, here is my work, and not an easy one, to meet and combat these and a hundred other equally harmful notions, day by day; arguing, where I can obtain a hearing; instructing whenever prejudice does not prevent the reception of instruction; reproving, when that seems necessary; and insisting, when the welfare of a patient demands that.

In a certain way the natives have unbounded confidence in my skill, and will throng to the dispensary for my medicines; but when I run athwart their ideas, sometimes I have to be very decided, and once or twice in critical cases, I have been obliged to say, when some old midwife has persistently interfered with my work, "Either you must send that woman home, or I shall go."

When I can conciliate a midwife and let her help me, I always do so; but they are the class that is most jealous of my influence, and most determined in opposing me and my methods.

I shall never forget (I wish I could) one experience that I had: I was called up at midnight to see a woman in the last stages of puerperal fever. I told the friends before I went that I could do nothing for her, it was too late.

However, I arose and started; I found her tossing and muttering in a delirium that ran into stupor and then death. I did what I could to make her comfortable, bathing the hot skin, and moistening the parched lips, etc., then inquired if the child—born seven days before—were living. One of the women answered indifferently, "Yes, it's alive yet." I asked where it was, and she replied, "Oh, it is in there," pointing to another room, "but never mind the baby, it is not worth while to do anything for it; it is nothing but a girl!"

I went in at once, and found the poor little thing lying on a rough cord bedstead, with only one thickness of thin cloth beneath it. It had never been washed, and for four days had not been fed, and every tiny bone was visible through the drawn skin.

Physician though I am, my eyes filled with tears, as I took up the little skeleton. I did what I could to save, but a merciful Father took the little soul to where it would be loved and developed, even though it had been "only a girl," and as I thought of the blessed change I thanked Him that my efforts had been unavailing. The mother died a few hours later, but I wonder if you ladies, in your refined homes, can imagine the death scene in India? No sooner did they learn that death was near, than neighbors began to swarm in, until the miserable hut had twenty or thirty in it, all vying with each other in groaning, shrieking, smiting the chests and screaming. In vain I showed them that the noise was torture to her poor brain, and that her head began to roll from side to side again. I could not keep them even from throwing themselves full weight onto her poor chest, laboring harder and harder to give her breath, and when I wanted to give a few drops of medicine, but failed because her jaws were already set, I turned cold and faint to see her own mother *strike* her to compel her to swallow! I saw that I could do no good, and, as the strain was too severe to be borne unnecessarily, I left her two hours before she died, but the scene haunted me for months. But my experiences are not all sad; they are delightful when I succeed in relieving suffering, and many a time I have felt repaid for my separation from home and friends when I have been the happy means of saving the life of a woman whom no one else but myself was allowed to see. Sometimes, too, I find a comical side to a medical missionary's life, as for instance when they brought a little girl to me, who was so terrified at the sight of my watch that it was half an hour before she would let me come near her.

You ask about the difficulties of my work, but I think you will read some of them, at least, in what I have already written, though only one who has tried it can know the trials involved in working constantly amid such ignorance, filth and degradation. In addition to this, I have had the trials of in-

competent assistants, and, worst of all, my ignorance of the language.

This latter I hope to overcome, though my three months' illness has hindered me sadly. However, I shall resume study next week, I hope, and, as the Board has kindly granted me a year of freedom from medical work, in order to study, I hope next January to resume practice with proper helpers and with a fair command of Telugu.

My work is not especially hindered by caste, as I have it fully understood that I work for all, and in times of danger the proudest Brahmin will admit me to his wife, even though my feet have just trodden the floor of a pariah's dwelling. This is a great comfort to me, and I appreciate it more as I see how caste interferes in all other departments of mission work.

I think I have written enough to show you that my especial task is not an easy one but it is a fascinating and delightful one after all, and I am very happy in it, and expect much more happiness when I can converse with the poor shut-in women freely, and if I can ever feel that through me one of them has been led into the light of life it seems to me that it will give me a thrill of joy almost unendurable, for that is the grand work for which I am in India. It is pure satisfaction to me to relieve physical suffering, and a work that is sadly needed in this fair, lost land; but to reach a lost soul and lead it to the One Physician is joy unutterable and incomparable.

And now, I do not know if I have told you just what you wanted to know, but if you or any of the ladies of your circle will ask me any questions, I shall be very glad to reply. And may I ask as a favor that after this letter has been read in your meeting you will unite in a prayer for the Telugus, and especially for me, the only medical missionary to the Telugus in our Society? Pray that I may have strength, spiritual and physical, and that I may be allowed to win many of the Telugu women to Him who is their Saviour and ours.

With the prayer that your circle may have its share in this work, and may be blessed in its efforts to interest others and to aid in fulfilling the promise of the Father to the Son, "Ask of me, and I shall give thee the heathen for thine inheritance," I am,

Very sincerely, your sister in the work,

EMMA J. CUMMINGS, M.D.

BAPALTA, MADRAS PRES., INDIA.

Japan.

LETTER from Rev. E. Snodgrass:

SHONAI, JAPAN, Sept. 24, 1888.

EDITORS MISSIONARY REVIEW OF THE WORLD: I was greatly interested in a letter of Dr. Pierson in the September REVIEW written from London concerning the great World Conference. One item especially in his letter I wish to approve—"the necessity of closer and more active fellowship among disciples." His plan of promoting the spirit of unity seems to be the wise step. And I would add, if such an inter-denominational committee should be constituted, that its first work could not be more important than to send out advisory recommendations that similar local committees be formed in the different mission fields among the missionaries. In this way the interests of the entire world would be quickly placed in the hands of those who are most able to advise. It would certainly be the incarnation, so to speak, of an idea of union both at home and abroad.

We who are out in the field, in close combat with the enemy, see the need of co-operation, unity, sympathy, as we never saw it before. While efforts in that direction have been pushed further in Japan than in any other field, yet a great deal of those efforts have appeared to better advantage on paper than in any practical applications. To see the churches at home isolated from each other in co-operation and sympathy is certainly painful. If this be so, what must we say when these churches endeavor to propagate the same spirit of ostracism and dissension among heathen converts?

I should consider it one of the most propitious signs of this closing century that a great International Assembly should be held to give us some basis of union and co-operation. While the London Conference has generated such a spirit of fellowship, let that spirit be fostered still in some manifest way which shall ultimately crown this closing age with a full realization of the Saviour's prayer, that his disciples may be perfected into one. Then may we hope to begin to say of the heathen:

"His sov'reign mercy has transformed
Their cruelty to love;
Soften'd the tiger to a lamb,
The vulture to a dove!"

Morocco.

LETTER from our correspondent, Rev. E. F. Baldwin:

MOGADOR, Oct. 3, 1888.

There are a few items of news from this field, which will be of interest to the readers of THE REVIEW. We have been occupying this post only a few months, having come from Tangiers, in North Morocco, where we were several years. We were delighted to find the door wide open at first. Those who have any experience or knowledge of Mohammedan fields will know the difficulties that beset workers in them, and how thankful we were to find little opposition here. However, as soon as the Lord began to work, the evil one showed his objections to having his kingdom invaded.

We baptized our first convert here a few weeks after we arrived. He was converted as he listened for the first time to the gospel which was spoken in the the open air. This should encourage workers among Moslems, the difficulty of whose conversion has passed into a proverb. The native Governor attempted to arrest this young man at once, and he has since been in much jeopardy of life and liberty. Upon my baptizing another man, a convert also from Mohammedanism, a few days ago, the first one I mention was at last arrested. The same night, another, an inquirer, was thrown into prison. Instant and earnest prayer was made for them by us, we claiming Peter's release as a precedent, and asking that they might be set at liberty that night. This the Lord did for us, and great was the joy when they came knocking at the door where we were accustomed to hold our meetings.

The conversion of Abraham, the last convert mentioned, was the silver lining to a very dark cloud. We received word a few days since of the departure to be with Christ of Miss Caley, who was one of the most valued of the few workers for Christ in Morocco. She was on the staff of the *North African Mission*. The same day that we received these tidings we were visited by this man, Abraham, to whom Miss Caley had given the Gospel of St. John, in Arabic, some months ago in Larache. He had worn the book out by constant reading, and thereby had been led to Christ. He had also been reading to many others on his journeys as a cattle dealer. Several in one city and others elsewhere, he claimed, had received the truth. Thus God is working. We trust the readers of THE REVIEW will pray unceasingly for this neglected corner of the mission field.

The opposition that has been aroused of late has almost shut the door of opportunity here for openly speaking of Christ in the streets or shops. I am about leaving for a journey in the interior.

Christian Girls' Missionary Union.

[THE following letter to our associate will explain itself. It is one of the many outcomes of Dr. Pierson's visit to England and Scotland, subsequent to the rising of the Missionary Conference in June. The scheme here proposed is admirably conceived, and we earnestly hope that the "Christian Girls" of America, as well as of England and Scotland, will go and do likewise.—J. M. S.]

"94 LANSDOWNE PLACE, BRIGHTON, Aug. 10, 1888.

DEAR DR. PIERSON: About six years ago a little "Missionary Prayer Union" was formed amongst my pupils and governesses. One of the little band, a year after, entered on work in China, and another is hoping to leave for India in November next.

My heart was greatly moved by the address you gave at Mildway, the Sunday after the Conference, and the longing to do something, more than ever before, took possession of me. This the reading of your "Crisis of Missions," greatly increased, and the effort of which the inclosed paper speaks is the outcome. A dear friend, an invalid, who would go abroad did health permit, is joining me in the work. Already we have several members, and we are hoping when we have the inclosed paper printed to send it broadcast, and that hundreds of Christian girls will join our ranks.

Will you pray for us, that the hearts of many of our members may be moved to go out into heathen lands, and that they may go forth, "strong in the power of the Lord"?

Yours faithfully,

MARION E. LABRITT.

CHRISTIAN GIRLS' MISSIONARY UNION.

This Union is formed with the purpose of banding together Christian girls, with the object of stimulating definite prayer and sustained effort for specific missionaries and their work, and also to plead the needs of the foreign mission field. It is earnestly hoped that none will join but those who have definitely given themselves to the Lord and are longing for the spread of His kingdom.

The desire of the few who have started this Union is that from time to time members may be led by the Holy Spirit to consecrate themselves to God for service in the foreign mission field. With such missionaries a constant correspondence will be kept up, and interesting items of news will be forwarded to each member of the Union at the beginning of the month.

Of the original fifteen members of this Union, one is already in China, and another has given herself for foreign work and hopes to leave for India in November.

It is purposed to raise a fund by the subscriptions of the members, in case at any time a member of the Union, feeling led of God to devote herself to foreign work, should be without the means of carrying out her desire. The Union would then fall back upon this fund to help their sister forward, It is therefore proposed that each member lay aside, "on he first day of the week, 3*d*," to be forwarded to the treasurer each month. And as the Union will be conducted in a simple manner, there will be no working expenses beyond printing and postage, which will also be covered by this subscription.

We are anxious that the association and work of the Union should be bright and warm, therefore propose that the subscriptions be sent in by the 20th of the month, together with any interesting items of missionary intelligence lately

received; and the next monthly report will pass on such items of news to each member, in order that the interest be personal and sustained.

While it is most desirable that the fund of the Union should grow, ready for demand to be made upon it, in case of need, let it be an understood thing amongst us that this being the Lord's work, we ask no one but the Lord Himself for money, for "the silver is mine, and the gold is mine, saith the Lord of hosts;" at the same time gladly receiving any gift that may be the outcome of the Lord's own promptings.

A card will be sent to each member on joining the Union, containing the general subjects for prayer and praise. Special requests will be sent each month in the report, and members wishing such inserted must forward them to the secretary before the 28th of the month.

The thought in the minds of those who formed the nucleus of this Union was specially to arouse and maintain an interest in foreign missions in the hearts of Christian girls; at the same time the names of *any* ladies willing to become "Associates" will be gladly received. The amount of subscription from these we leave to themselves.

As this is above all a Union for prayer, it is hoped that those who join it will *systematically* lay before the Lord the general and special needs of the mission field at large, and of our own particular interests in it; and so shall a blessing redound to each one who thus pleads.

Cards of membership can be obtained by inclosing two penny stamps to the Secretary Christian Girls' Missionary Union, 94 Lansdowne Place, Brighton.

Syria.

HIGHLY interesting letter from Mrs. Mary Pierson Eddy:

BEIRUIT, Aug. 14, 1888.

Travelers to Damascus mourn that this city of such historic interest has become transformed into an ordinary modern capital, with new shops and houses and broad streets and markets; as, for instance, that narrow street called "Straight," mentioned in Scripture, has been changed into a wide new carriage road for a great part of the way across the city, and the old markets, with their appearance and odor of a dim and fabulous antiquity, are being displaced by arcades, rivalling those of European capitals.

But during the last month, to one interested in the revival of Christianity in its early home, Damascus has lost something of greater value than all its antiquarian treasures. This loss it has sustained in the death of Dr. Mikail Meshaka, sometimes called the "Luther of the Eastern Church." Once a bigoted follower of the Greek Orthodox Church, and enemy of Protestantism, who 41 years ago became a firm adherent of the evangelical faith, and has been ever since its best known and most widely honored defender.

Mikail Meshaka was born on Mt. Lebanon, May 20, 1800. His father was in the service of the famous chieftain and ruler of Lebanon, the Emir Besheer. Soon after his birth the family moved to Deir el Komr, the seat of the Lebanon Government. As a lad he was wide-awake, anxious to gain knowledge. From his father he learned arithmetic, bookkeeping, and his father's trade, that of a goldsmith, which he was obliged to take up upon the loss of his ancestral domains. His love for mathematics was aroused by his desire to be able to foretell eclipses as some of his learned Jewish neighbors were able to do, and when his uncle came to visit them in 1814 from Damietta, Egypt, a man learned in mathematics and natural sciences, he took lessons from him in the elements of astronomy, geography, algebra, natural philosophy and the higher mathematics, in which he ever took keen delight. At the age of 17 he went to Damietta, Egypt, as a clerk, and acquired some property there. During this period he attended a wedding where music was provided, and some one present asked his opinion about an air that was played. Before he could reply, one of the bystanders said, "O, he is a mountaineer, he knows nothing of music!" So keenly did he feel the sting of this remark that the next day he began the study of music under the best instructor he could find, and became not only a proficient performer on many instruments, but an author of a work on the music of the East. In 1820, on account of the plague, he left Damietta and returned to Mt. Lebanon. After holding for seven years positions of honor under the Emir Besheer, he was taken ill. During the five months of his confinement his thoughts turned to the study of medicine, and on recovery he commenced with intense earnestness to study it with an Italian physician resident in the town. In 1831 he was present at the siege of Acre with the army of Emir Besheer. Later he went with the Egyptian army to Damascus, thence to Hums, where he remained for a time acting as physician to the troops among whom the cholera was raging. As the country was in an unsettled state, owing to the invasion of Ibrahim Pasha, he retired to Damascus to pursue his medical studies there under experienced physicians.

The year 1845 found him again in Egypt whither one of his instructors had gone, studying with him, and in the Medical College in Cairo. After eight months he obtained his degree and at once returned to Damascus to begin his true life work. At this point too, the transforming power of

the simple story of the Cross entered his life and entirely changed its whole current. Thenceforth in season, out of season, he spoke, wrote, and lived Christ. In 1870 a stroke of paralysis deprived him of the use of his right arm and confined him to his room, but for eighteen years he has daily received the visitors who were attracted to him by his eloquence, his learning, particularly his stores of information respecting Oriental history and customs, his zeal in behalf of his countrymen and for the advancement of true religion.

Two months before his death, some of the members of our family paid him a visit. Entering by two long narrow passages they emerged from under a vine-covered door into the open central court of the house, with its marble pavement and large fountain, and were soon ushered into a long room; at the upper end of which, on a low divan, sat Dr. Meshaka, dressed in richest of Damascus silk, who for 18 years was not able to stand and receive his guests, but was wont by his genial manner and courteous salutations to make them welcome. The raised upper half of the room where he sat was in Oriental style, deorated with elaborately intricate mottoes in Persian script, carved woodwork and mirrors sunk in the walls. Before him, on an inlaid mother-of-pearl book holder, in the form of an X, was a book which he was studying. Around him on the walls hung various Arab instruments of music. Another room in the house, his favorite place, which he wished the party to visit, was an Oriental room, adorned with rugs and ornamental devices, and with a tiny fountain playing in the deeply recessed window. Now that he has gone, it seems strange to think of that spacious home to which his three sons had each brought their brides, and where their families were reared, without its venerable patriarch and head.

As an author and controversialist, Dr. Meshaka accomplished what no one else could have done in the early days of Protestantism in Syria. He was the author of 14 books and pamphlets—seven of which were on controversial subjects. One, a reply to the Greek Patriarch, Maximus, giving the history of his conversion to Protestantism, entitled "Reasons for Obeying the Gospel." Another, "Proofs of Evangelical Doctrines," "A Reply to a Friend," "A Vindication of one Accused of Forsaking His Church." Of his other works we may mention a "Higher Arithmetic," and an "Almanac for a Century," beginning with the year 1870, with copious tables, to harmonize the diverse reckonings of days, months and years in current use in the East amongst Jews, Greeks, Copts, Mohammedans and Occidental Christians; also all the appearances of the heavens and eclipses for the century. An exhaustive essay on Eastern music already mentioned. A history of Damascus, to illustrate its present places of interest. This has been translated into German and published in Berlin. Another of permanent interest, describing popular beliefs in regard to "the evil eye," "good and evil omens," and other Oriental superstitions. A history of the early civil wars of Syria, and a history of the Druzes.

He was for many years American Vice-Consul in Damascus. With his different visitors he could converse upon their favorite topics with ease, being versed in theology, medicine, rhetoric, mathematics, botany, astrology, astronomy, chemistry, music and architecture. He was also versed in silk culture and silk weaving, and in the making of the filagree work of the goldsmiths, for which Damascus is famous.

Tall and commanding in appearance when young, his vigorous constitution carried him safely through his checkered career to his 89th year; and when death came his undimmed eyes had never known the need of glasses, his hearing was unimpaired, and there yet lingered on his cheeks a ruddy glow, which his long years of helpless confinement had not effaced. He was an indefatigable student of the Bible. His oft-repeated saying was, "We are here to prepare for heaven. Our only rule and guide to another world is in its pages. Let us, therefore, study it to learn the ways of its inhabitants and the nature of the life we should pursue here, to fit us for an entrance there." He called the Bible "the pillar of our faith," "the rule of our guidance," "the mirror of God's will." His funeral was attended by hundreds to show him honor. Thousands from near and far have lamented his death. Many eulogies, in prose and poetry, have been written and published in his own country.

Syria has lost one of its most eminent scholars, Damascus a noted citizen, and Protestanism a staunch defender; but his works still live to establish truth and confute error; his example still endures to inspire the youth of Syria; and when the history of "restored Christianity in the East" shall be written, then, in bold outlines will appear, with the name of Asaad Shidiak, "the martyr of Lebanon," the name of Dr. Meshaka; one of whom sealed his brief testimony to the truth with his blood, like Stephen; the other, like Paul, for many years was permitted to be a witness for Jesus with pen and voice.

Burmah.—The Burmans seem more ready to hear the gospel than ever before. Twenty-nine were baptized in June, or half as many as were reported for the whole of 1887.

IV.—INTERNATIONAL DEPARTMENT.

CONDUCTED BY REV. J. T. GRACEY, D.D., OF THE "INTERNATIONAL MISSIONARY UNION."

Vernacular Languages and Literature of Mexico.

THERE lies before us as we write, a printed form of eight pages, which is of much more than ordinary interest. It is entitled "*Yacuic iyec Tenonotzaltzin in Jesu-Christo Quenami Oquimo Ihcuilhuili in San Lucas.*" It is the first form of the Gospel of Luke, being published by private subscription, at the press of the Methodist Episcopal Mission in the city of Mexico, in the *Nahuatl* or pure Mexican language. It has been revised by a competent hand, from an old Jesuit translation into this language, which, so far as we know, is the only fraction of the Scriptures extant in any of the native tongues of Mexico. The edition now issuing is only a small one of a thousand copies, and is made as an experiment to test the demand for and usefulness of such publication of the Scriptures, or portions thereof.

Nahuatl, or Mexicano, is a living language, constantly undergoing the changes incident to speech used by large numbers of people, and is subject to the friction of a foreign civilization, both old, in the Spanish form, and new in the English, with which it is brought into contact through commerce with the United States and Europe. This language is further subject to modifications arising from local separations of the people using it. The old Jesuit Gospel has, therefore, needed not only doctrinal revision, but retouching to eliminate archaisms. How well all this has been done, and how useful this vernacular "portion" may prove, even if fairly well done, are points upon which we venture no opinion at this writing, and upon which few persons can throw much light.

One of the topics which received some consideration at the General Conference of Missionaries in Mexico last February, was the demand for the establishment of missions conducted in the vernaculars of the country, and the use of these vernaculars in printed form for Scriptures or other literature. The prosecution of work in the vernaculars seems to have not met with special favor, and so far as we can learn was rather summarily dismissed, with the reading of a single brief paper by a brother who was interested in the dissemination of Spanish literature. How far this indicated that the missionaries on the ground were simply not informed on the subject of these languages, or their mature judgment after thorough canvass of the subject we cannot say, but if ever they have carefully studied the matter, they have managed by some masterly inactivity to keep out of the public press of the United States their data or their discussions. We are not disposed to champion the use of these vernaculars, because we have not satisfactory data upon which to reach a conclusion, but we have considerable doubt if those who have to do with the matter, have themselves, with care and patience investigated the subject.

There are a few facts to be borne in mind, however, in making up a judgment of the propriety of this experimental edition of Luke in Mexican.

1. Mexicans, not Spaniards, rule Mexico to-day, and the grave question arises, what relation has this fact to the literature we ought to seek to produce. Mexicans are not only the governing race in Mexico now, but are likely to be such for a long time in the future. The hope of a progressive civilization is linked up with them. Nobody would expect progress and modern ideas, po-

litical, social, or religious, as represented by Protestantism, to be enhanced by displacing the native, for Spanish rule. Juarez had not a drop of Spanish blood in his veins. Diaz, the present Chief Executive of the Republic, is nearly a full-blooded Mexican, and "the George Washington of the Republic, Hidalgo," was part Mexican. These native Mexicans dislike, some say "cordially hate," the Spanish language, which was forced upon them by their conquerors as politically their national language. The bulk of the native races are prejudiced against acquiring it, and exhibit toward it the most open hostility, and among themselves do not speak it, nor do they teach it to their children.

Although the old Spaniards forced their language with their civilization on the natives of Mexico, they were shrewd enough themselves carefully to study the native languages, compile grammars, lexicons, easy reading books and catechisms, from which the priests could orally teach the people in their own tongue in which they were born. It is said that they published the first book ever printed in the New World in 1539, and that was in the Mexican language, and for purposes of religious instruction of the natives. In 1544 they printed another such book for religious instruction of the Aztec Indians in their tongue. In 1544, also, a book was published at Cordoba, in Aztec, for the instruction of Indians; and in 1546 Molina's "Christian Doctrine" was translated into Mexican. It is shown thus that three centuries ago these priests saw the importance of using the vernacular languages for indoctrinating the people. Nor does it appear that they have ever intermitted the use of this means. In 1834 Perez published a catechism in the Otomi language, which was indorsed by the Government system of instruction. In 1840 "Extracts of Doctrine," a smaller catechism for the use of priests, by Paredes Caroch y Castano, appeared, and in 1865 Gastelu published a small catechism at Orizabo, in Maya (?). In 1869 a catechism in Nahuatl or, Mexicano, was published at Chimalpopoca. In 1878 Ripaldo issued his "Catechism of Christian Doctrine" in Mexican. Nor was all this confined merely to religious literature. They paid large attention to the study of the natives tongues and to their development. As early as 1595 Rincon published his "Grammar and Vocabulary of the Mexican Language," and this was reprinted as late as 1885. In 1714 Pacheco published "Arte del Idioma Tarasco," and that was reprinted by the Government in 1886. Tarasco was spoken over a large territory in West Central Mexico.

In 1863 a spelling-book in Otomi was published at San Jose. In 1880 Cabellero published a "Grammar of the Mexican Idiom," in Mexican and Spanish, on the Ollendorf method. It was dedicated to Altamirano. In 1886 the Government printing-office published, at Cordova, a reprint of a work in Zapoteco.

In the very learned work of Manuel Orozco y Berra, published in Mexico in 1864, entitled "Geografía de las Lenguas y Carte Etnografica de Mexico," we have a colored map, showing the ethnological and philological distribution of the Mexican races. The names of the tribes arranged in catalogue occupy ten pages, but the names of the languages occupy less than five. These sixty-nine languages are divided by him into eleven families, though he gives a long list (over sixty) of idioms outside of the general classification. The two leading families are Mexican and Othomi.

Among the latest general native works of great value on Mexican ethnology and philology, is that of Mr. Francisco Pimental, entitled "Descriptive and Comparative Table of

the Indian Languages of Mexico, or Treatise on Mexican Philology," published in the City of Mexico. A large chart, some 16x24 inches, accompanies this work, which, besides the classification into four orders of these Mexican languages in the text, presents a graphic view of them in the form of philological trees, named, numbered and colored, so as to enable one at a glance to see the relation of any language to its group or to the whole.

A careful study of the geographical distribution of the languages in which these publications, previously referred to, were made, shows them to have been mainly contiguous to the City of Mexico. The Mexican or Nahuatl, indeed, commenced at a point opposite Southern California, swept south through ten degrees of latitude, with a width varying from fifty to one hundred miles, till south of the city of Mexico, and then across the continent, with an average belt of perhaps one hundred miles. It penetrated among the other languages along the coast again to the borders of Guatemala. Otomi was one of the greater languages, covering a territory perhaps one hundred and fifty miles each way, lying directly north and west of the City of Mexico, and even a little south of it. The City of Mexico was on the borders of these two languages, though located in Nahuatl or Mexicano territory.

Latham, speaking of the Nahuatl, or pure Mexican, says: "It is preeminently an intrusive tongue. It is probably spoken beyond its original boundaries in every direction, sometimes (as in Central America) in isolated patches." It is the vernacular of the Valley of Mexico, and of the interior on either side of that Valley, and is probably spoken by three millions of people—possibly more. To give the gospel, therefore, to the people speaking this language in their own vernacular, is to give the written gospel to a population *ten times as great as the total Indian population of the United States and Territories, including Alaska!*

It is, therefore, with no slight pleasure that we greet these eight little pages as the promise of the full Gospel of Luke in Nahuatl, or what is, technically speaking, Mexican, which is not a generic term, but the title of one of the languages, perhaps the greatest, certainly at present the most widely spoken, in the Republic of Mexico.

Whether Spanish ought to be pressed on the native races by missionaries is not beyond debate. The people dislike it. They have not used it except as compelled to do so. Mr. David A. Wells pronounces it "a language not well fitted for the uses and progress of a commercial nation, and which will inevitably constitute a very serious obstacle in the way of indoctrinating the Mexican people with the ideas and methods of overcoming obstacles and doing things which characterize their great Anglo-Saxon neighbors."

English will press more and more into Mexico, as it has into all the territory we acquired from Old Mexico; and it has done that, not merely because it has become the national language since we incorporated the Territory, but because it is the "*language of commerce of North America*," and Mexico is coming into close and closer commercial relations with us.

There is, perhaps one may affirm with safety, more liability of English displacing Spanish in Mexico than there is of Spanish displacing these Mexican vernaculars among the native races. Not more than one-sixth of the total population of the country is European, including Spaniards. It may be a fair question whether the short cut to the native populations is, after all, through the Spanish language. Perhaps it may be through these vernaculars, perhaps through the English language.

Missionary Training for Women.

BY MRS. LUCY RIDER MEYER.

ONE of the things, unknown in the religious world till very lately, is the Missionary Training-school. Let us look at it.

First of all, is special training needed for women having the missionary work in view? This question must be answered. Life is too short, the call from the whitened fields is too urgent for us to spend time and thought and money on anything but the absolute necessities of Christian equipment. In answer: There are hundreds of women, yes thousands, under the auspices of the Church, devoting their whole lives to religious work, and hundreds more are pressing on, many of them young and inexperienced; and, whether for good or ill, they will soon be in the field. These women are to deal with the most precious interests of time and eternity. Can the question be asked whether they need special preparation for their work—preparation which can only be secured in a technical school?

First, as to a knowledge of the Bible. Everyone must agree that something of the same broad and deep knowledge of the Bible as a book, which we endeavor to give our young men in our theological seminaries, could not fail to be of utmost value to our Christian workers among women. Apart from the many occasions when such knowledge would be needed for use, it is fundamentally necessary in the character of the worker. It is a foundation stone, the absence of which may not indeed overthrow the whole superstructure, but cannot fail to render it weak and unsymmetrical. But while we plead for this foundation stone in the training alike of our young men and young women for Christian work, we do not fail to recognize the marked difference in their work. We believe that there is, and that there must always be, a difference. But if men, called of God to a special work, need a special training for that work, do not also women, called of God to their special work, need a special training for that work? And at the bottom of all really effective religious work must lie a thorough knowledge of the Bible. Cavalry, artillery, even light infantry, must know something of the use of powder.

I hardly need bring illustrations of the fact that this broad, basal knowledge of the Word of God is not possessed by average Christian women. No, not even by the Christian women who are very actively engaged in religious work. It would be marvelous, indeed, if it were. We are not ready to claim such startling superiority for woman, as to assert that, without stimulus or direction, she arrives instantly at a point reached by our young men only after a long course of study. The Lord forbid that I should ignore, or in the slightest degree depreciate, the blessed illumination of the Spirit of God on the page of His Word, but people are not born with a knowledge of the Bible, nor are they—I speak reverently—born again into it. Neither does any one, untrained, know *how to study* the Bible. The power of concentrated, critical study comes always and only by long and careful discipline.

Next to this great need of knowing more of the Bible, comes the need of knowing the best methods of work. The old way of training school-teachers was to thrust them out alone into the actual work of teaching, and let them learn by the hardest, through their own blunders and failures—a painful process to the teacher and an expensive one to the unfortunate children upon whom she experimented. But the Normal schools that have sprung up all over our land tell of a better way in secular teaching, a way in which theory and practice and kindly criticism go hand in hand. And if the work of a

secular teacher is too responsible to be entrusted to novices, what shall we say of the religious teacher?

Testimony as to the need of special preparation might easily be accumulated. Mrs. McGrew, M.D., of India, says: "Such preparation would be invaluable to our missionaries." The venerable Dr. Butler says: "The idea seems to me to be of divine origin. It would be a great help to those going to the foreign field, even as physicians. The work would be in much safer condition with trained missionaries. With such training ladies would be ten times better prepared for their work." A student of the Chicago Training-school writes back from Japan: "Tell the girls they can't realize how much good their Bible study is going to do them." Another student says: "Many, many times I find my experience at the school a right-at-hand aid in some emergency."

But the best argument that the Christian world feels the need of special technical training for missionaries is the success of the schools that have been established to meet this need. The writer may be pardoned for believing that the Chicago Training-school is the one best known in the United States, and that a brief description of this institution and its methods may be of interest. This school has been in existence three years. It was established largely by the exertions of private individuals, and has never been organically connected with any missionary society, though on its Board of Managers are representatives from the Chicago City Missionary Society, and from the Woman's Home and Foreign Missionary Societies of the Methodist Episcopal Church. A charter was obtained in 1886, and the first rented house being found insufficient, a central and convenient lot was purchased, and a large building was erected upon it. This building will accommodate a family of forty-eight, but already its capacity is overtaxed, and arrangements are in progress for more room.

Though the school has only completed its third year, 106 different young women have been in attendance. Twenty different States and Territories have been represented by these students; and, while the school is nominally Methodist, yet the class-room work being undenominational, five different denominations have had adherents among our pupils. Missionaries trained in the school are now at work in Chicago, Arkansas, South Carolina, Indian Territory, Utah, India, Japan, Africa, South America, China and Korea.

But it is in our financial support that the hand of God has been over us with richest blessings. The school is poor, never having had, even during all its building, a larger donation than $3,000, and not many so large as $1,000. Students pay $3.00 per week for all expenses, and this makes the school self-supporting, so far as running expenses are concerned. All our teachers and lecturers give their services without salary, which makes it possible for us to give tuition free. Five teachers and assistants reside in the building (with all the students), and devote their entire time to the school. In addition to their work, we have a large list of lecturers, including some of the best known teachers and ministers of the country. We gratefully recognize the special blessing of God, in thus providing volunteer service which it would be impossible to secure otherwise, without the expenditure of several thousand dollars annually.

The money needed to erect and furnish the building has come by voluntary contribution, as the wants of the school have been made known. A monthly paper, *The Message*, published at the school, has been the principal means of communication with the public. It is from this

source—also, voluntary contributions as the Lord shall move the hearts of His people to give—that we look for the money necessary to give us the enlarged accommodations that we need. The school has never had a dollar of endowment, nor has it ever paid a dollar of salary.

The course of study pursued in the school is definite, and a diploma is given for completion. It is technical in character, no literary branches receiving attention. There are three great lines of study: 1*st*, *The Bible; 2d, Methods of teaching the Bible and doing religious work;* and 3*d*, *Nursing and Elementary Medicine.* The Bible is studied, first as a whole, and then book by book, with analysis of each. Lectures are received on Bible Interpretation, that we may be guarded against the vagaries that have done so much, lately, to bring all lay work into contempt; Old Testament and Church History, and Christian Doctrine. In methods we have general instruction in organizing and carrying on work, with a little innocent modified homiletics, such as the making out of analyses on the Sunday-school lessons, and preparing prayer-meeting talks. We have also instruction in house-to-house visitation, the management of children's, young people's and cottage meetings, temperance, revival and kindergarten work. Miss Isabella Thoburn, fifteen years a missionary in India, has been with us the past year, and has given valuable aid in this department. We pay special attention to Sunday-school work, our course being a very good normal training in that line. We have also class instruction in singing and elocution.

The third department of our work, nursing and elementary medicine, is intended to prepare the students for the emergencies that may come upon any woman in the home, but which the missionary will inevitably meet, and for which she needs special preparation.

Then, very prominent in the plan of school discipline, is the systematic putting into practice of the things learned from day to day. All kinds of religious work are done by the pupils in the mission fields which a great city furnishes in such sad abundance. Can any one doubt the value of such practical contact of the worker with the work? Is it not far better that the first attempts at work should be done under the eye of an experienced teacher, where mistakes can be pointed out and better ways suggested, while full and rich sympathy is given, rather than to subject the young worker to the terrible test of being thrust out a thousand miles from a helping hand perhaps, to struggle and suffer alone? And not only is this the only merciful way for the missionary, but it is the only safe way for the Church. A distinguished foreign missionary says: "If there were any way of testing missionaries in similar work at home, before they are sent out, it would be a most satisfactory plan. Every failure involves great expense, discourages many persons at home, and induces trouble and perhaps discord in missions and societies."

We find that the training we give answers this other incidental but most important end—it tests, both physically and spiritually, the missionary candidate. We believe that this alone would justify the existence of the school, and that it would be the part of true economy for missionary societies to support it for this end alone, if there were no other means of support.

The practical work of the students, though taken by way of training, is found to be of great value to our overworked city pastors. During a single term of seven months 4,386 religious calls were made, 750 opportunities for prayer or Bible reading were embraced; many conversions

were known to have taken place; large numbers of children were taught in industrial and Sunday-schools, and many people were brought for the first time within the reach of Christian influences. In general, we may say that the influence of our large body of students at work in the city mission has been great, and has contributed not a little, we may modestly believe, to the establishment of the order of "Deaconesses" in the Methodist Church—an order which finds its first members, by the way, in the "Deaconess' Home," which is a direct outgrowth of the school.

But the school is a stimulus, not to the home work alone. Several of our pupils, soon to go to the foreign field, would never have found their way there but for the influences of the school. The school is—if it is possible to separate the ideas—more a *Bible* than a *missionary* enterprise. Young women are welcomed to it who wish to know more of the Bible and methods of teaching the Bible, whether they have the missionary work in view or not. But as they study the Bible and the field the missionary spirit grows. The wider, deeper knowledge of the Word of God must produce a great increase of missionary zeal. Jesus Christ, revealed centuries ago as the Incarnate Word, appointed His Apostles, first that they "might be with Him," and second, that He "might send them forth" (Mark iii: 14). The sequence is not one of mere accident, but of deepest necessity. Whenever we "draw near" to Him, revealed to-day by the living Spirit in the written Word, He will "send us forth." The Bible training-school movement, drawing men "near" by a better knowledge of Christ, through the history of Himself given in the Bible, is of deep significance in the present remarkable era of missionary activity.

In closing this brief discussion, we may well each ask ourselves, What is my personal relation to this movement? Have I any duty toward this line of work? Is it not the special duty of every one in these days to watch for opportunities to turn the flow of young lives into channels of special religious and missionary work? How greatly the efficiency of even the ordinary home worker in church and Sunday-school would be increased by a year of special training in Bible study and religious methods. A year in such a school would "finish off" a Christian girl's education better than a year in Europe. Many of the training-school students are such because of a word fitly spoken by teacher or pastor. And are there not many others who might by word of ours be led in such a school to a revelation and inspiration that would invest life with new meaning? How many a woman in our land, measurably—perhaps most sadly—free from home ties, is soul-weary for an object in life. In the Romish Church such women throw themselves—and their fortunes, if they have any—into the arms of the omnivorous convent. Why should there not be a corresponding, even if a more intelligent, devotion in our Protestant churches, where the special consecration of a life means not a living death, but a life of special joy and privilege?

Upon us may be laid that other blessed duty—and duty is always privilege—of doing with the means God has put into our hands, what we may not do with our lives. The cost of training a worker in the Chicago school is only $100 dollars per year. How better could business men or busy women duplicate their lives for God and the missionary cause than by supporting students in such a school?

And above all let us recognize the hand of God in the movement. Let us acknowledge that the "tree" so "full of sap" is His, and He will

direct our relations to it—whether we are to go or send, whether we are to give His Word or give gold. God gives the dominant thought of the centuries—nay, in these rapid days, almost for the decades, and happy are they who hear His watchword at this time: "THAT THEY MAY BE WITH ME," and "THAT I MAY SEND THEM FORTH."

Preparatory Study for Candidates

AMONG THE BAPTIST LADIES.

THE Woman's Baptist Foreign Missionary Society of the West has taken in hand a correspondence course of study in Christian doctrine. It is conducted by Mrs. H. W. Barber, Ph.M., of Fenton, Michigan. It is so unique a movement, and one which may inspire others, if not to imitate yet to emulate, that we venture to take the space to reproduce the lessons and readings of the curriculum:

LESSONS. READINGS.

1. Chapter I. The Being of God.
   Northrup, Lectures on Theology; subject—Existence of God.
   Hovey, "Manual of Theology and Ethics;" subject—Existence of God.
2. Chapter II. The Bible a Revelation.
   Hovey, "Manual of Theology;" subject—The Bible from God.
   Hodge, "Systematic Theology," Vol. 1, pp. 154-166.
   Broadus, pamphlet, "Three Questions as to the Bible."
   Northrup, Lectures on Theology; subject—Inspiration.
3. Chapter III. The Attributes of God.
4. Chapter IV. The Trinity.
   Northrup, Lectures on Theology; subject—Trinity.
   Hodge, "Systematic Theology;" Vol. 1, pp. 442-448.
5. Chapter V. The Deity of Christ.
   Northrup, Lectures on Theology; subject—The Deity of Christ.
   Hodge, "Systematic Theology;" Vol. 1, pp. 483-488, 495-510.
   Hovey, "Manual of Theology;" pp 172-190.
6. Chapter VI. The Deity of the Holy Spirit.
   Northrup, Lectures on Theology; subject—Deity of the Holy Spirit.
   Hovey, "Manual of Theology;" pp. 235-242.
7. Chapter VII. Purpose of God.
   Northrup, Lectures on Theology; subject—Divine Purpose.
   Hovey, "Manual of Theology;" pp. 96-104.
8. Chapter IX. Providence.
9. Chapter XII. Man Needs a Saviour.
   Pamphlet, "Life of Christ," Rev. J. L. Hurlburt, M.A.
10. Chapter XIV. The Person of Christ.
    Northrup, Lectures on Theology; subject—Person of Christ.
    Hovey, "Manual of Theology;" pp. 190-207.
    Pamphlet, "The Person and Character of Christ," T. Armitage, D.D.
11. Chapter XV. Mediatorial office of Christ.
    Hodge, "Systematic Theology;" Vol. II, pp. 455-461.
    Hovey, "Manual of Theology;" pp. 207-234.
    Pamphlet, "The Way of Salvation."
12. Chapter XVI. Atonement.
    Northrup, Lectures on Theology; subject—Atonement.
    Pamphlet, "The Sin Bearer," Horatius Bonar, D.D.
    Pamphlet, "Can I be Assured of Salvation?"
13. Chapter XVIII. Regeneration (Repentance and Faith).
    Northrup, Lectures on Theology; subject—Regeneration.
    Hodge, "Systematic Theology;" Vol. III, pp. 31-36.
    Hovey, "Manual of Theology;" pp. 242-263.
14. Chapter XIX. Justification.
    Northrup, Lectures on Theology; subject—Justification.
    Hodge, "Systematic Theology;" Vol. III, 116-125, 141-145.
    Hovey, "Manual of Theology;" pp. 263-272.
15. Chapter XXI. Sanctification.
    Northrup, Lectures on Theology; subject—Sanctification.
    Hodge, "Systematic Theology;" Vol. III, pp. 212-226.
    Hovey, "Manual of Theology;" pp. 273-299.
16. Chapter XXIV. The Church.
    Pamphlet, "The Origin of the Baptists," G. B. Taylor, D.D.
17. Chapter XXV. Baptism.
    Pamphlet, "The Position of Baptism in the Christian System," H. H. Tucker, D.D.
18. Chapter XXVI. The Lord's Supper.
    Pamphlet, "Close Communion," Alvah Hovey, D.D.
19. Chapter XXVIII. The Resurrection.
    Northrup, Lectures on Theology; subject—Resurrection.
    Pamphlet, "State of Man after Death," A. Hovey, D.D.
20. Chapter XXX. Heaven and Hell.
    Review and Examination.

V.—THE MONTHLY CONCERT OF MISSIONS.

SYRIA.

SIXTY-SEVEN years ago Pliny Fisk and Levi Parsons were sent to Jerusalem to begin work among Jews, Mohammedans, Druses and other sects. They soon found the Holy City not the best center of operations; so the headquarters of the mission-field were moved to Beirut. Since those days Central Turkey has become a field for missionary laborers from many societies. In all the evangelical schools there are about 125,000 children, and some $50,000 has been contributed during the one year from all these churches. The language spoken is Arabic, and the missionaries have translated, and, through the mission press at Beirut, have given the Bible to one hundred and fifty millions of people, whose sacred language is the Arabic. Mr. Whiting, going to China to labor as a missionary, sent back to Beirut for Bibles for the millions there who speak the Arabic.

India has fifty millions who read the Koran in Arabic, and who, if Christianized, must get their Bible literature from the mission press of Beirut. Persia and Egypt also make large demands upon this source, this tree of life, whose leaves are truly for the healing of the nations. Syria is the land of the Bible, washed by the Mediterranean, the Lebanon Mountains running through it; its plains, its mountain slopes, filled with villages and rich in historic interest.

In regard to what has been done by the Presbyterian mission: first, the educational work. Sixty thousand children are in these schools in the Turkish Empire; and experience has shown that, in Syria, the school is the only way to begin the good work.

In the midst of a population so inflammable, so riotous, open-air preaching is an impossibility. A small thing might excite a crowd beyond endurance; the massacre of 1860 was begun by the shooting of a partridge upon the mountains. But if a building can be hired, and a school established, the Maronite, the Jew, the Druse, the Mohammedan, the Greek, the Roman, the Protestant Christian, are safe within their own walls, and can there, and there only, preach and teach their faith.

The cost of these schools in the interim is only from five dollars to ten dollars a year. In the South the cost of a boys' school would be but a few dollars a month. In the college tuition is eighty dollars a year.

Modern missionary work in Syria began in 1821. In 1841 Beirut was made the central station. It had the advantage of being on the seacoast, and was a mission station only two years younger than Jerusalem, having been occupied in 1823. The principal stations are Beirut, Sidon, Tripoli, Zahleh and Abeih, with eighty-six outstations. Across the country, east of Beirut, on the spurs of Lebanon, is Zahleh, consecrated by the life and death of Rev. Gerald F. Dale in 1886. North of Beirut is Tripoli, also an important seacoast station with outposts; special effort was made for a school building there a few years ago. Southeast of Beirut, also on Lebanon, is Abeih, where the educational department is a prominent feature. South of Beirut, Sidon, on the seacoast, like Damascus, claims to be the oldest city in the world. In Syria there are over a million of people. Not only are the eyes of all the world turned to Syria, but the feet of all races stray to its soil. The religions are as various as the races. The False Prophet has the most numerous followers, and Mohammedanism is the dominant religion. The Sultan of Turkey rules the land, and owns personally enormous estates in the various provinces. Syria has many Sundays. The Druses observe Thursday, the Moslems Friday, the Jews Saturday and Protestants Sunday. Arabic is

the spoken language of the majority, though there are as many languages as races. Arabic, being also the religious language of Mohammedanism, and missions being to the Mohammedans of Syria chiefly, much of time and labor is devoted to the study and printing of that language.

At Beirut in 1886, 19,331,750 pages of Scripture were printed. Since the press was established there, about 350,000,000 of pages of God's Word have been printed—"enough to cover a carriage-road around the earth at the equator." The tracts printed at Beirut were 1,702,500 during the same year. Steam and hand-presses are kept running from daylight till dark, and are unable then, with fifty employees, to supply the demand for the truth. The work of bookbinding, etc., is carried on to a great disadvantage in the present building. Economy and convenience demand a much larger and better-planned building, or the work will fall far below the needs and demands of the time.

The Arabic is the religious language of 200,000,000 of people. What a lighthouse Beirut is! and how far the Beirut Arabic Bible may go! Wherever Mohammedanism is found. In Beirut there are one church and six preaching places. The total number of church members was in 1886 281; of these, 155 are women.

There is a presbytery, called the Presbytery of Beirut and Mt. Lebanon, and the effort is to be made to have the native pastorates self-supporting. The Mohammedans are not idle; in Beirut, each adult Moslem was obliged by government to give a dollar toward building the new mosque.

The Syrian Arabic College of Beirut was established in 1865, and the regular course began in autumn of 1866. The medical department was added in 1867. The language used is exclusively Arabic, the common tongue of Syria; the course embraces Arabic language and literature, mathematics, natural sciences, Turkish, English, French and Latin languages, moral science and biblical literature, medicine and surgery, etc. There is a hospital, with dispensary and pharmacy. The whole work is conducted on Protestant evangelical principles, and the Bible is the text-book. Rev. George E. Post, M.D., of the Syrian College, says there is connected with the College a Young Men's Christian Association; that of the 180 students of the institution, 120 are connected with this association; that of these nearly half are active members; and that the remaining half represent the various Oriental sects.

The Jesuits tried to keep pace with Protestants at Beirut as to college, apparatus, library, and even by free tuition, and for the first time *translating the Bible into* Arabic, but higher and scholastic, not popular, Arabic. They could not sell the Bibles. As it was possible to get masses said for souls for five cents, people elsewhere sent to the Jesuits to get masses said, and they kept the money and gave the Bibles to the priests instead. The priests had no use for them, and sold them for nominal rates. One case is known where bigoted Papists thus got hold of the Bible in Arabic from their own priests and found the error of their belief by reading them. So God used the very method used by the Jesuits to defeat the Protestant cause as the way of making more Protestants!

THE JEWS.

"*The Jew first.*"—Rom. i: 16.

"Give to him who gave the Bible;
Think from whence it came to you:
Do you love your precious Bible?
Then restore it to the Jew."

In 1884 was first brought to the attention of the religious world the remarkable Jewish-Christian movement in Southern Russia, under the leadership of a learned and pious lawyer of Kischneff, Joseph Rabinowitz; and since then we have, from time to time, had accounts of the growth

and development of this communion. Its adherents are as yet comparatively few, but the movement has attracted attention everywhere as a factor of great importance in Christian missions. The baptism in Berlin of the spiritual leader of this movement indicates that the development is healthy and in the right direction. The original thirteen theses of this communion, published in the official "Documents," issued by this Society in Hebrew and German, represent the faith and animus of these earnest souls. They read as follows :

1. The present moral and material condition of the Israelitish brethren in Russia is a decayed, distorted and discouraged one.

2. Under the circumstances, to sit in lazy idleness would signify to give consent to the entire ruin to our Israelitish brethren.

3. In order to better our circumstances, we cannot look to our rich people or their money for help, nor to our Rabbins with their doctrines, nor to her writers with their reasoning, for these are all bent on their own benefit, and the welfare of Israel is not their object.

4. Nor must we seek a refuge in leaving our birthplace, Russia, in order to emigrate to the land of Israel, and just as little in an amalgamation with the native non-Jewish population of Russia.

5. It is our duty to seek hope and assistance here in Russia, through our own exertions, with all our heart, with the assistance of the Lord (Jehovah), the only one who can help.

6. The material conditions of the Jews cannot be improved, unless it is preceded by an improvement of the moral and spiritual status of the people.

7. In order to bring to rights the moral condition, there is need of deep-seated renewing of a spiritual regeneration. We must throw away our idols, the love of money as such, and in its place must make at home in our hearts the love of truth as such, and the fear of evil as such.

8. In order to attain such a regeneration we need a helper, a physician, whose person and medicine have been found reliable.

9. In order to find such a person we must look among the descendants of Jacob for a man who loves Israel, and who has given his life for the sanctification of God's holy name, and for the sanctification of the law and the prophets ; a man who is known to all the inhabitants of the earth on account of the purity of his soul, and his love for his people, the children of Israel ; a man who, on the one hand, recognized the greatness of heart in his Jewish brethren, as they boasted of their noble descent from Abraham, Isaac, and Jacob, and were proud of the wisdom which the law, received from Mount Sinai, gave to them ; and who, on the other hand, saw through their stubbornness and their proclivity in good and prosperous times to desert the living God, their heavenly Father, and choose for themselves new gods, namely, the love of money and the sovereignty over their brethren through science and mammon.

10. The man who unites within himself all these characteristics, we have, after a thorough examination of all the books of the history of our people. the children of Israel, found in the one Jesus of Nazareth, who was killed at Jerusalem, before the destruction of the last Temple.

11. The wise men of Israel, among his contemporaries, could not yet understand and grasp his doctrines and his salutary purpose, which was his aim in regard to his Jewish brethren, this namely, that he laid stress upon the observance of the mandates of the law that touch the head and hearts, and not on the trifling features of outward acts and deeds. But we, the Jews, who live in the year 5644, we can with a certainty say, that this Jesus sought only the true welfare of his brethren, and offered peace to his whole generation.

12. Therefore, the power of our love for our Israelitish brethren compels us to keep holy, and to fear the name of this Jesus, our brother, and, with all submission of heart, we should learn his holy words spoken in truth and love, as they are recorded and explained in the Gospels, we should impress them upon our brethren and the children in school ; we should receive the Gospel books as blessed into our houses, and join them to all the holy writings which have been transmitted to us as a blessing from our wise men in all generations.

13. We confidently hope that the words of our brother Jesus, which aforetime were spoken to our Israelitish brethen in justice, love and mercy, may take root in our hearts, and may bring to us the fruit of righteousness and of salvation. Then our hearts will turn to love the true and the good, and then, too, the hearts of the people and the government will be turned in good will toward us, to give to us aid and succor among the other nations, who live securely under the shadow of European laws, which have been given and written in the spirit of our brother, who gave his life to make the world blessed, and remove evil from the earth. Amen.

The treasurer, the secretary and one of the missionaries of the British Society visited Kischinew in the

spring of 1886. It was because of their visit then that the Conference was held at which the new Hebrew Christian Church was formed, and the new movement inaugurated. At the close of the Conference, M. Rabinowitz turned to the secretary of this society and gave him the following exquisite parable:

A few foolish people driving in a four-wheeler happened to lose a wheel. Finding that the car moved along heavily, they looked about and found that a wheel was missing. One of the foolish men jumped down and ran forward in search of the missing wheel. To every one he met he said, "We have lost a wheel; have you seen a wheel? have you found a wheel?" One wise man at last said: "You are looking in the wrong direction. Instead of looking in front for your wheel you ought to look behind." That is exactly the great mistake the Jews have been making for centuries. They have forgotten that, in order to look forward aright, they must first look behind aright. The four wheels of Hebrew history may be said to be Abraham, Moses, David and Jesus. The Jews by looking in front, instead of behind, have failed to find their fourth wheel. Thank God, that "THE SONS OF THE NEW COVENANT" have found the Supreme Wheel—JESUS. Abraham, Moses and David are but beautiful types and symbols of Jesus. They were, and still are, the repositories of His energy; they were, and are still, moved and managed by Him, as truly as are the Cherubim and Seraphim. Thank God, we have found our Brother Jesus, our all, "who of God has been made unto us, wisdom, righteousness, sanctification and redemption"; from whom alone we have found divine light, life, liberty and love, for the great here and the greater hereafter. And now, with bright eye and jubilant heart, we are looking forward to the pulsing splendors of His appearing.

This parable was the crown of the Conference, and has in it the divine and human evolving energy of Christ, which is destined to fill the world and eternity with the highest life and bliss.

Thus by Christian prayer and parable the new movement was inaugurated, which has been placed before the world in a pamphlet entitled, "The First Ripe Fig," by Professor Delitzsch, of Leipzig, and in an address entitled, "The Everlasting Nation," by the Rev. Dr. Saphir. The movement has spread not only to other parts of Bessarabia, but even to the capital of Russia; and we hope will go on, along with kindred movements, till through Israel, all shall know Jesus and His redeeming love.

When Mr. Rabinowitz visited England lately he was received at the Conference Hall, Mildmay, and publicly welcomed by Mr. J. E. Mathieson and Rev. J. Wilkinson. About four years before, Mr. Wilkinson saw in a newspaper some mention of what Mr. Rabinowitz was doing, and a correspondence ensued; there being an earnest desire to see one another, a meeting took place in Berlin in August, 1885. The first interview was very touching: at the words "Wilkinson," "Rabinowitz," in true patriarchial fashion, they fell on each other's necks and wept and kissed each other. Having a great desire to consult Mr. Wilkinson, Dr. Saphir, and other friends, and to meet Christians in England, Mr. Rabinowitz came to London after Christmas especially to be introduced to the friends at Mildmay. The meeting had therefore been arranged that they might give to their brother the right hand of fellowship. Mr. Rabinowitz had already addressed several gatherings of his Jewish brethren, and very touching it was to hear him preface an address to a number of Jewish children with the words, "My dear little brothers and sisters."

Mr. Rabinowitz, speaking in his own language, and his interpreter being Mr. Adler, told how, after years of study of the Holy Scriptures, his eyes were opened to see that Jesus, of whom the new Testament testified, is the Messiah for whom all true Israelites were looking. He told how, long ago, he was in the habit of reading the Old Testament with his Jewish brethren; how at St. Petersburg, Constantinople, and other places he had sought to improve their position, and to obtain for them equal rights with their fellow citizens. At one period he hoped much from the liberal disposition of Alexander II., but all hopes in this direction were scattered to

the winds by the outrages in Bulgaria, by the Russo-Turkish war, and by the persecution that broke out in Moscow. He turned his thoughts then to colonization, and, visiting Palestine, was deeply pained as he beheld the indignities to which, at the Wailing Place in Jerusalem, his brethren were subjected. Here also, as he was standing on the Mount of Olives, the conviction was forced upon him that the Jesus of whom he had read in the New Testament, was the Messiah. Then it was that the words of our Lord, "Without me ye can do nothing," came home to his mind. On returning to his native place many Jewish brethren visited him, and with these on the Sabbath he read the portion of the Old Testament appointed for the day, and then some portion of the New Testament, expounding it to them. Many of them came to think of Jesus as he did, and then, feeling that, in order to convince them that he had indeed accepted Jesus as the Messiah, he should be baptized, he went to Berlin for this purpose. Some thought that then he would become a Christian, but he told them that he was a Jew still, only that he had received Christ into his heart as his Saviour.

Another text much impressed on his mind about this time was, "If the Son shall make you free, ye shall be free indeed." After his baptism he thought the Jews would not call upon him as they had done before; but even more came, because then they saw that he was really in earnest in the matter, and they argued that as he had always taken an interest in his brethren, and by his efforts secured them some advantages, he must mean well. Some few, however, opposed him, and wrote letters to the papers against him, but this soon died out. Having given himself to the study of the New Testament, he taught openly and publicly, and also published his sermons and pamphlets in the Russian language, these being circulated by the thousand. Many then began to see that it was a good thing to be a Christian, and asked for baptism. Thus he showed that there was life amongst the Jewish people, though they seemed to be wrapped in death, and now they needed a place of worship, a liturgy, and several other things, about which, indeed, he had come to England to consult his friends. Above all, they needed that passport, the Bible, which God Himself had provided for them, but which they had so long neglected. And this he prayed his Christian friends to help to give to his Jewish brethren.

Mr. Rabinowitz is a type of the God-fearing Jews who believe in Scripture and love their nation, and who in that way are prepared to receive Him who is the center of Scripture. In sending missionaries to the Jews there is a foundation on which to rest. The Jews, as a people, cannot forget that they are children of Abraham, Isaac and Jacob, and they believe, notwithstanding all they have gone through, that God will be faithful to them, and that He has still some purpose in regard to them. Unfortunately, Christian and Gentile with them are synonymous terms, and what they who believe in Jesus as the Messiah have to show is that they have so accepted Him, not *although* they were Jews, but *because* they were Jews. As Jews hear, first, words from the Pentateuch and the Prophets, and then from the Gospels and Epistles, they cannot but feel that in all there is the same voice, the same language, the same Lord.

Now from ice-bound Siberia comes the intelligence of a gospel movement essentially of the same character as that in Kichneff in Bessarabia. It has been assuming considerable prominence during the past two years, but only lately has reliable information been secured concerning its nature and prospects. It is also a movement Christward among the Jews of Western Siberia, originating, strange to say, entirely independently of that under Rabinowitz. The leader in the enterprise is Jacob Zebi Sheinmann. He is a Polish Jew, who, twenty years ago, through independent thought, came to the conviction that the "Messiah, the Son of David," was the true Saviour. The open avowal of this conviction gave mortal offense to the strict Chasidim or Talmudic Jews of his country. They first excommunicated him, and then, on the oath of four perjured witnesses, secured his condemnation on the charge of perjury; whereupon, he, with other unfortunates, was transported to Siberia. He took his faith with him into exile, and did what he could to awaken in those around him a faith such as filled his heart. Having been an almost unheeded *vox clamantis* for fifteen years, he providentially became acquainted with the work of Rabinowitz. Among uncalled-for mail matter at Tomsk, where he

was engaged in business, he found a copy of the pamphlet called *Bikkure Teena*, containing the public confessions and two sermons of the Kichneff reformer. He saw in the latter's work the realization of the dreams of his exile, and at once entered into correspondence with Rabinowitz. They exchanged documents concerning their doctrinal views, and it was at once discovered how entirely independent of each other they were.

Sheinmann calls his pamphlets *Kol kore bamidbar* (Voice of One Crying in the Wilderness). His sentiments and ideas, as also his methods of gospel work, have a most remarkable similarity to those of Rabinowitz, showing that the hearts and minds of both must have virtually gone through the same process in finding their Redeemer in Christ. This new movement is yet in its formative period. But indications abound that even more effectual work may be looked for than has been done in Southeastern Russia. The Jews of Siberia are not so entirely under the sway of Talmudic prejudices as are those of Eastern Europe. Then that power among missionary agencies, Delitzsch's Hebrew translation of the New Testament, is being constantly called for by these Jews. The British Bible Society, which publishes this book, has established a depot at Tomsk, and the book is being eagerly read and studied, but no distinct Jewish-Christian organization has as yet been effected.

The first of some special services for the Jews in London was recently announced for St. Mary's Church, Whitechapel. Bills were distributed warning them against attending; a counter-attraction was started in the form of an address by a popular Jewish lecturer, and a delegate from the Jewish Board of Guardians was placed at the door of the church to take down the names of those who entered. Nevertheless, the audience of the Jewish lecturer was about twenty, whereas 150 Jews listened with the greatest attention to a discourse in the church on Isa. i: 18.

VI.—PROGRESS AND RESULTS OF MISSIONS: MONTHLY BULLETIN.

Africa.—The attention of the civilized world is now so intently fixed upon the rapid march of events on the eastern coast of Africa, that a condensed notice of the African situation, as it now appears, will interest our readers. For supposed commercial advantages, England and Germany have secured from the Sultan of Zanzibar large grants of territory. Those of the former embrace nearly one million square miles directly opposite the Island of Zanzibar, and extending several hundred miles to the northwest and into the interior of the continent. This territory is practically controlled by the British East African Company, which has all the powers incident to a thoroughly equipped government. The German claim of more than 740,000 square miles, consists of a triangular section lying north of the British claim, and of a much larger territory lying to the south of that claim. Outside of these there is a French claim amounting to about 700,000 square miles. Adding these together, of the 4,500,000 square miles of Africa not ruled by foreign power, *more than one-half* is in the Sahara. In the heart of Africa, on the Great Lakes, and for a long distance north of them, we find the slave trade, whose horrors and ravages extend over a vast region of country. In this section that brave German, Emin Bey, after securing the confidence of the natives, is believed to have firmly established himself, for the purpose of suppressing the horrible traffic. It is a section with which communication from the east coast is almost impracticable. Trying to find Emin, Stanley ascended the Congo and the Aruwimi, one of its branches. Disinterested and competent judges believe that between the headwaters of the Aruwimi and Wadelai, his objective point, just north of Lake Victoria Nyanza, he found his way blocked, and was compelled to make a wide detour to the west, from which to move eastward by a more northerly route. The possibility, if not probability, is that this is true. If it is, there has not been sufficient time to hear from him. It is the expectation of the British African Company that Stanley will yet march from Wadelai, Emin's center of power, southeasterly to the eastern coast, strengthen British prestige and possessions, and perhaps establish a New African Free State under British protection. With this hopeful view of the African situation, as it now is, we must wait patiently until we have something besides mere conjecture.—*New York Evangelist.*

—The completion of the survey for the railroad past Livingstone Falls greatly increases the importance of the work of the American Baptist Mission steamer on the Upper Congo. The *Henry Reed* is the only means for carrying the missionaries and maintaining the mission stations in the great Central African Valley, as there are yet no means of public conveyance. A company has been formed for maintaining the steamer and its mission work, which last year raised $1,127.99 by means of one dollar life memberships and ten cent annual memberships.

—A note from Mr. Reading, in West Africa, says: "The Evangelical Missionary Society of Paris have sent two more French teachers to our West African mission. Mons. Lesage and Presnet sailed from Antwerp on the 19th of March and reached Gaboon on the 16th of April. They will be stationed at Gaboon, and will begin teaching immediately. All the instruction must be in the French language, but religious exercises in the schools are not prohibited. No attempt is made to interfere in any way with purely religious gatherings, and the gospel is as freely taught throughout the colony, in any language, as it is in Paris. The labors of our brethren are being blessed, and the future prospects of the mission are assuring.

"The brethren in our West African mission are rejoicing in the continued presence of God's Spirit. There is now no hindrance to the preaching of the gospel, and at some of the stations great interest is manifested in religion. The Batanga church is in the northern part of the field, and is under the pastoral care of Rev. Frank Myongo. At the communion season in April thirty-three adults and eight infants were baptized. Not more than half the people who came could get admittance to the church. The inquiry class numbers 120."

—It is announced that the Marquis of Salisbury, the English Premier, has directed the British Consul-General at Zanzibar to use all his influence with the Sultan to induce him to exert his power against the three slave traders who have attacked the African Lakes Company at the head of Lake Nyassa. On the tenth of August the Sultan sent a special messenger to check these slave-traders, and some good may be hoped for from this movement.

—Uganda. The latest tidings from Mr. Gordon, the English Church missionary in Uganda, were dated March 7, at which time all was quiet. The mission boat had been taken away and a watch set upon Gordon's movements. Though Mwanga, the king, was more friendly, the natives were forbidden to attend any services, and the sale of Christian books had been stopped. The king had invited another member of the Church Missionary Society to come to Uganda, and Mr. Walker had left Usambiro, March 31, to join Mr. Gordon. It is believed that the new missionary may help to convince Mwanga that the English and Germans do not, by their annexations of territory, mean to remove him from his throne, or to punish him for the murder of Bishop Hannington.

China.—The China Inland Mission won a new interest among us the past summer by the presence of its leader, the Rev. J. Hudson Taylor. He was heard at Northfield and elsewhere with much interest. His words were greatly reinforced by his life of self-sacrifice and devotion to the cause. The income of this mission the past year is put down at £33,000 sterling. The large number of one hundred missionaries left Great Britain last year to reinforce the staff already at work. The number at present is given at 294. They have come from Land's End to John O'Groat's, from Ireland, from Wales, and from Sweden and Norway; and they have been enabled to cover ground, though of course very inadequately, in no fewer than fifteen provinces of China. For 22 years the work has been carried on under Mr. Taylor's direction, and he estimates that over 4,000 souls have been converted through this agency. A few medical missionaries are at work, and others are studying in Edinburgh. There were no fewer than 600 applications for service during the last two years, from which a judicious choice was made. Accepted candidates are urged to pursue special studies for a time, and a home has been opened at Cambridge for those who are able to go thither for a course of study at the university.

From his own letter to us (see "Correspondence," page 931), Mr. Taylor secured fourteen additional missionaries from the United States and Canada, who sailed with him on his return early in October.

England.—The Society for the Propagation of the Gospel held its annual meetings during the sittings of the Lambeth Conference, and several foreign bishops gave addresses. The report stated that the number of ordained missionaries, including nine bishops, on the Society's list at the present time, was 596. There were also in its various missions about 2,000 catechists and lay teachers, mostly natives, and more than 400 students in its colleges. The Bishop of Japan said the attitude of the educated classes toward Christianity there perhaps might best be described as an attitude of respectful hesitation. Bishop Smythies said that from his experience in Africa he was more than convinced that missionaries must in every possible way keep away from every set of circumstances which would invest them with the character of civil officers.

France.—The Annual Report of the *Société du Nord* gives the following statistics with regard to Protestanism in the north of France: In 1807 there were in the 9 departments covered by the work of this Society 8 Protestant churches and 5 pastors, with about 10,000 nominal adherents. Now, there are 52 pastors and 145 places of worship, of which 84 are *temples*, and nearly 30,000 adherents.

Germany.—The Gustavus Adolphus Society of Germany, which aims specially to establish Protestant churches in Roman Catholic countries, during the last fifty-six years, has erected 1,398 church and 691 school buildings. It reports immediate need of 314 more church buildings.

India.—A brief statement of the comparative progress of Protestant missions in India and Burmah during the thirty years extending from 1851 to 1881, and of the agency by which that progress has been largely made, are here collated from Sir William Hunter's recent address before the Indian Section of the Society of Arts, and will interest our readers. During the period already named, the stations of Protestant missions in those countries advanced from 222 to 601—*nearly three-fold;* their congregations from 267 to 4,180—*more than fifteen-fold;* the number of native Protestant Christians from 91,052 to 492,882—*more than five-fold;* and the number of communicants from 14,661 to 138,254—*nearly ten-fold.* These large advances are the results of a large increase in the number of native ministers—an agency which is the chief, last and only hope under God for the conversion of any heathen nation, and to the securing of which missionary effort should be largely directed. A native Protestant Church has, we are happy to say, grown up in India, largely supplying its own staff of laborers. It will soon become quite able to do so. During the thirty years already indicated, the number of ordained native ministers increased from 21 to 575—*or twenty-seven-fold;* and the number of native lay preachers from 493 to 2,856—*nearly six-fold.*

—Hindooism is waking up in India, with a spasmodic and convulsive twist which is more like a sign of death than of returning life. Christianity has made such inroads that the old religion begins to feel weak in its knees, and to realize that it must fight for its existence, or at least for its old-time influence and power. Publications in its defense are now extensively circulated. A Hindoo Tract Society in Madras now issues large monthly editions of leaflets, in which Christianity is assailed in a way which indicates that it is felt to be a dangerous thing. A large public meeting of the Hindoos of Madras was recently addressed by a popular speaker, who urged the necessity of combating the successful aggressions of Christian missionaries, by the immediate establishment of a Hindoo theological college! Of course these are hopeful indications. A wide-awake heathen nation is a more promising field for missionary effort than one that is sound asleep.

—The Church Missionary Intelligencer draws attention to a curious illustration of how the East and West are reacting on each other. Mr. Hackett, at Allahabad, lately gave a lecture on "The Aryan-Vedic Religion." It was mostly taken up with an account of a catechism put forth by Pundit Raghunath Rao, the Dewan of Indore, as a short catechism of the Aryan-Vedic religion. "Our friends in Scotland will perhaps be flattered, but certainly astonished, to learn that it is taken word for word from the Shorter Catechism, so familiar to all dwellers north of the Tweed! Only it consists of some 20,000 questions and answers, those relating to our Lord Jesus Christ being omitted. On this being pointed out to the Dewan, he defended his compilation on the ground that the truths were common to both, and he wished to use a formulary that might, as far as possible, commend itself to both Christians and Hindus. It may perhaps be considered one of the most remarkable plagiarisms on record."

—As to the value of the work performed in India by the first Protestant missionaries—Carey, Ward and Marshman—a native Hindu paper says: "They created a prose vernacular literature for Bengal, they established the modern method of popular education, they gave the first grand impulse to the native press, they set up the first steam-engine in India, and in ten years they translated and printed the Bible, or parts thereof, in thirty-one languages."

—The Presbyterian women of India raised last year in their missionary societies and Boards, in cash and missionary boxes, nearly $8,000 for home missions.

Italy.—Signor Sonzogno, the proprietor and able editor of a leading daily newspaper of Milan, Italy, recently made the startling announcement of his intention to become a full-fledged and active Italian Bible Society by issuing a popular edition of the Bible in halfpenny numbers—a price which would bring it within the reach of nearly every man, woman and child in Italy. This announcement has great significance when viewed under the light of the fact that the new Penal Code makes the priest responsible for his utterances in public and private; not to the Pope, but to the State. Signor Sonzogno has the candor to announce that this new enterprise has not been undertaken in the interests of any Church, or of religion, but simply as a commercial enterprise, which, besides being financially profitable to himself, will also promote the good of Italy.

Japan.—According to the Japan *Weekly Mail*, the Japanese publicists are earnestly discussing the propriety of an official adoption of Christianity as a means of perfecting their civilization and of maintaining a moral standard among the people. It is said, also, that many high officers of the government are in favor of such a step, not because they believe in the Christian religion, but because they believe its adoption would promote the best interests of the country.

Madagascar.—Mission Schools. The *Chronicle* of the London Missionary Society has an interesting article on the elementary schools as organized and carried on by the agents of that society in Madagascar. The growth of these schools has been extraordinary. Twenty-five years ago they numbered 7, with 365 scholars; in 1886 they numbered 1,005, with 102,747 scholars. Some of these schools, however, are under the care of the Friends' Foreign Missions, which co-operates heartily with the London Society. The several provinces are divided into districts, and each district has a meeting-house, used both as a church and schoolhouse. Most of them are built of adobe, with thatched roof, and are very plain buildings, with mud floors. The school outfit consists of a few lesson sheets and text-books for the teacher's use. The pupils, however, provide themselves with a primer, a copy of the New Testament, the native Christian newspaper, a catechism, grammar and geography. There are six standards according to which these schools are regularly examined by their superintendents. The teachers are supported in part by the natives. The object of these schools is to teach the children to read the Bible, and in this they succeed, and so these schools become the chief auxiliary to the direct preaching of the gospel. The coming generation of the Malagasy will have as a foundation not only an ability to read the Scriptures, but also a fair knowledge of gospel truth.

Scotland.—An extremely interesting bird's-eye view of the missions of the Free Church of Scotland is given by Professor Lindsay in the monthly magazine of that Church. The missions in India, to which 70 per cent. of the Church's funds and agents are devoted, are in five centers—Calcutta, Madras, Bombay, Poona, and Nagpore. Each may be described as a nucleus of Christian higher educational work, surrounded by a circle of vernacular and more purely evangelistic effort. Native congregations exist in all the mission centers, and the pastors are paid partly by the congregation and partly by the society. The South Africa Missions are carried on in North and South Kafirland and Zululand; they are educational and evangelistic. From the remarkable mission station of Lovedale, Kafir youths go forth all over the country. A Lovedale register has been published, tracing the career of over 2,000 former pupils. In Central Africa, the well-known Livingstone Mission belongs to this Church. Its dangers and difficulties demand the prayers and sympathy of all interested in missionary work. In the New Hebrides Mission seventeen missionaries are at work. In South Arabia, the Keith-Falconer Mission is now fully equipped, with Dr. Paterson in charge, and the Rev. W. R. W. Gardner as ordained missionary. In the Lebanon Mission, a small beginning of five Protestants has grown to a community of 135, a church membership of 86, with 1 pastor, 6 lay preachers and 28 teachers.

The Ladies' Society of the Free Church of Scotland carries on work in Calcutta by means of a Christian home or boarding-school, in which are ninety pupils, a day-school for Hindu girls with 100 on the rolls, and zenana work. The same kind of work is carried on at Madras, and, to a smaller extent, in Bombay and Nagpore, and also in Santalia, Poona, and Berar.

South Sea Islands.—This island of Rarotonga, which has in such a wonderful way provided missionaries for New Guinea, is still keeping up its record of devotion to the missionary work. An appeal to the churches on that island for reinforcements is never made in vain. Though their brethren are made martyrs, more than enough helpers immediately volunteer to fill their places. The last report comes that six native teachers of New Guinea had just been ordained at Rarotonga. They were fully equipped, and were to leave for New Guinea in September by the *John Williams*.

Thibet. — Destruction of Roman Catholic Missions. The region in eastern Thibet bordering upon China, in the provinces Szchuen and Yunnan, has been occupied by Roman Catholic missionaries since 1846, and the missionaries have been steadily pushing forward into Thibet proper. In 1865 the mission at Bonga was destroyed, its houses burned, and the missionaries having been driven from that place established themselves on the Chinese side, where they felt tolerably safe. It now appears that during last autumn these missionaries were severely persecuted, their houses burned, and only two of the nine centers remain untouched. The

bitter antipathy toward Christianity on the part of the lamas. The acts of violence are said to have been done directly under the eyes of the Chinese authorities, who took no steps to punish the persecutors.

Turkey.—A delightful surprise awaited the members of the European Turkey Mission at the annual meeting in June last, as they recounted the progress in their several stations:—the number of communicants doubled in one station, and relatively large accessions in others, the increased attendance in the college and high schools, the earnestness of native Bible-women in commending the gospel alike to children and to adults, the enlargement and success of the industrial school, and generally the new life and activity among native Christians. But the event of the year was to follow a month later in the dedication of a church edifice at Sofia, the capital of the principality. The services were attended by a large and interested audience; among others, on invitation, was His Royal Highness, Prince Ferdinand, who, on leaving, presented the church with five hundred francs as a token of his goodwill. The whole scene, so in contrast with the bitter opposition of a few years ago, might well fill the hearts of the missionaries with thanksgiving and praise, and inspire them and the entire evangelical community with new hope for the future.

United States.—City Evangelization. Frank Russell, D.D., one of the secretaries of the Evangelical Alliance, says, in *Our Day:*

"Churches covering more than a million and a half population are united as never before in household visitation, which, unlike a canvass, has in it the element of permanence. Visitors from the churches co-operating in a community are interblended as to denominational lines, each becoming acquainted with a little field of scarcely more than ten dwellings. It is estimated that there are more than 25,000 church members engaged in this activity. The city of Brooklyn is organized into fifteen branch alliances, with an average to each of over 50,000 population. Baltimore, under similar organization, has published a large pamphlet made up from statistical returns of the work—a kind of religious directory of the city. Buffalo, Rochester, Oswego, Poughkeepsie, Kingston, Newburg, and many other places, are well organized, while more than 100 towns, West and South, are moving in the same line."

—Mormons. At the Woman's Christian Temperance Union, in New York, lately, among the speeches was an address by Mrs. Angie F. Newmann, who has charge of the work among Mormon women. Her graphic description of the shocking condition of the Mormon women in Utah elicited horrified exclamations from all parts of the great Metropolitan Opera-House. She told of two sisters, Mormon girls, one sixteen years old and the other fourteen years old, whom she saw in a squalid condition, both with babes in their arms, and both girls the wives of their own father. Another case mentioned was that of a man who had married, besides a wife outside his family, his own mother, his grandmother, his daughter, and his granddaughter—all these wives living at the same time. The National Union will take steps to ameliorate the condition of the Mormon women as far as lies in its power.

—The two volumes containing the proceedings of the London Missionary Conference will consist of about 600 pages each. Arrangements are being made for issuing the volumes in this country at a very low price, probably less than seventy-five cents a volume. At such a rate there ought to be a very large circulation of these records of the most remarkable missionary gathering of the century. The volumes should be in the hands of all clergymen and of the friends of missions everywhere.

—Receipts of Missionary Societies. We regret to note a very material decline in the receipts of the Presbyterian Board of Foreign Missions (North), and of the Methodist Episcopal Missionary Society, during the first half of the current fiscal year, compared with those of the corresponding months of last year. The deficit in the former Board amounts to $92,910.88. The missions are already complaining, and the secretaries are alarmed. One of our oldest and most faithful missionaries in Syria asks, "What shall we break up? Our village schools (about the only things that can be stopped) are the very life of our work. They keep the doors open for the preaching of the gospel when people otherwise would not come." Surely neither of these great denominations will go back on their splendid records!

—A Magnificent Gift. Mr. Daniel Hand, of Guilford, Conn., has given $1,000,000 to the American Missionary Association for the education of poor colored people in those States in which slavery existed in 1861.

—W. E. Blackstone, Esq., of Oak Park, Illinois, has made a donation of $3,000 (about Rs. 9,000), for erecting a Ladies' Home at Mattra. He desires that this home shall be not only a place where women workers may reside, but where they may be trained for the work under competent leaders. There are hundreds of widows residing at Mattra and Bindraban, and thousands of female pilgrims visiting these shrines annually, so that the opportunities for work for women are very many.

Africa.*—A correspondent at Gaboon writes: "At the spring communion 25 were added to the Kangme church and 8 to the Benita church; 34 were added to the Batanga church at the same time. The scenes at these communion seasons are wonderful. Crowds attend and great interest is manifested. Candidates for membership are many, but none are admitted until they have gone through a long course of instruction in the Catechism and doctrines of the church. The relations of the missions with the authorities in the French part of the field are good. Everything appears hopeful. Two or three more laborers are needed."

—Arrivals on the Congo.—Mr. C. B. and Mrs Gleuesk, of Aberdeen, Scotland, for the A. B. M. Union. Misses Kartson, Anderson and Svenson, and Messrs. Anderson and Rangstrom, all of Sweden, for the Swedish mission here. All arrived per steamship *Afrikaan*, at Banana, on the 12th of May.

You will have heard, possibly, of the death of Mr. Shoreland, of Bishop Taylor's party. Died on a vessel on which he hoped to work his way home.

—The Issue. Prof. Drummond says, "The plain issue is now before the world: *Is the Arab or the European henceforth to reign in Africa?* Africa is claimed by everybody and belongs to nobody; and in the meantime Arabs pour into it from North and East with the deliberate purpose of making a paradise a hell."

—New developments on the Congo. The officers of the Congo Free State are continuing their explorations of the Upper Valley, and find the products of the country rich and varied beyond expectation. Immense plantations of bananas, oil-palms, maize, manioc, peanuts, beans, etc., were encountered, and the supply of these articles which may be obtained for commerce is practically unlimited. It is said to have been settled that the Mobangi is the lower course of the river Welle, discovered by Dr. Schweinfurth; and so a large part of the Soudan comes into the valley of the Congo, and will find the natural outlet for its products through that river. The engineers who are surveying the route for the railroad past the Livingstone Falls report that, after full survey, the construction of the road from Matadi, below the Falls, to Lukunga River is easy. The road will run some distance south of the river Congo. The survey of the whole route to the Pool will be completed during the summer. The construction of this railroad will mark a new era in the development of Central Africa. Fleets of steamers can then find full employment on the Upper Congo and its branches in bringing to Stanley Pool the rubber, gums, spices, ivory, and agricultural products of the valley, which are wanted by the civilized world. The railroad also will be an important factor in commerce, because it will bring to the markets of the world large supplies of articles which are now obtainable only in limited quantities. Christian missions should pre-empt the Upper Congo Valley in advance of commerce, since it is well known that the introduction of trade, with its corrupting influences, and, above all, its deadly liquors, makes missionary work among any people more difficult. The time to push missions in the Upper Congo Valley is *now*.—*Baptist Miss. Magazine.*

—Hope for the "Dark Continent." The future of Africa is a subject now attracting the attention of the civilized world. More and more will the leaders of civilization attend to the problems which are raised by the opening of this vast continent to modern commerce. The railroad and the telegraph will soon stretch across the land, steamships will follow all its great rivers to the head of navigation, and every salubrious province will invite emigrants from the older parts of the civilized world. Civilization is at last beginning to feel its mastery of the world, and to see that the natural resources of the earth must all be brought under its control. The slave-trade, and the various practices of savagery, must soon come to an end the world over. It will not be long before it will be seen that the good health of the whole world is dependent upon the good health of all its parts. Decency, thrift, morality, religion, commerce, the arts of civilization will follow the railroad and the telegraph, contending in new countries as in old with the lower and bestial elements of civilization. The various missionary societies of the world are calling the attention of their respective governments to the fact that civilization in Africa is worse in its effect on the natives than their aboriginal savagery. Whatever may be the result of Stanley's raid into the heart of Africa, he will be followed finally by those who will represent the higher interests of human life, and they will work for something more than the making of money by whatever means. The rum-trade, the opium-trade, the slave-trade in Africa and Asia are crimes of civilization quite as much as of barbarism.—*Christian Register.*

—Christian influence in Africa in another generation will be a great power, and we are not content to hand that country over to Islam. As the work is more extended new adverse influences may arise, but we must welcome the sympathy and help of all Christians. Old systems of religion must be better understood, as they have to be met, and all commerce must be so regulated as not to curse the nations. Hopes cherished of the opening of the Congo have been clouded by the liquor traffic. The Congo is an inter-

* Not till after the foregoing pages had been cast did we decide to add 16 pages to this number, in consequence of which we are able to give additional matter, although not exactly in our usual order.—EDS.

national mission field, but at its gates crouch that hydra-headed monster, and the martyrs of the Congo appeal to us not to neglect the matter of drink. The issue before us is not the temperance question only, but a conspiracy against the children of those races. It blights in the bud all the hopes of the Christian Church and the best interests of mankind. The representatives of the traffic are spending all their energies to contend against mission work.—*F. F. Ellinwood, D.D.*

—**Strangely mixed tidings** come from Nyassa Land. In the midst of all the commotions the missionary work seems to be going forward with vigor. At Bandawe 1,179 young people were present in the schools at the close of the term, one-third of these being girls. There are 38 native teachers at work, and Dr. Laws, of the Scotch Free Church Mission, says that, at the rate the work is going forward, the next generation of the Tonga people would have nearly received a Christian education. Among the Angoni, work was progressing peacefully both in the northern and southern regions. At Chirenji, which is on the road between Lakes Nyassa and Tanganyika, the people, though under arms in defense of themselves from the Arab slave-traders, were listening to religious instruction. Dr. Cross says: "Nothing astonished me more than to see over a hundred young people every morning come creeping through the hole in the stockade surrounding the school-room, and beginning the day's lesson."

—**By request of M. Goblet**, the French Admiralty has ordered the men-of-war in East African waters to chase all slave-ships, no matter under what flag they may be, and to pursue with especial energy any which may be flying French colors.

China.—The United Presbyterian Magazine for September (Edinburgh) has an article on China and the Gospel, by Dr. Williamson of China, which is of interest to American readers from the hopeful view it takes of the present condition of China as a mission field. The recent proclamation of the Chinese Government has secured the protection of native Christians in the exercise of their religion, and the article shows that this act of government merely "crowns the manifold preparation made by Providence for the conversion of China to Christianity." This preparation is fourfold—educational, moral and religious, philological, and political. The competitive system of government appointments, in vogue since the first century of our era, has led to the use of a common spoken language over a great part of the empire. Schools are multiplied all over the country, and "there is no mission field in which there is such a large proportion of the people who are able to read." The authority of conscience is taught by the sacred classics of China, and the religious bent of the Chinese people is indisputable. A vocabulary fit for the conveyance of Christian ideas is already in use; the ancient cult of China supplied terms descriptive of the attributes of God; Tauism provided a psychological nomenclature; Buddhism enriched the language with metaphysical and religious terms; and the early Nestorian and Roman Catholic missions imported into China the familiar terms of Christian theology. Lastly, China having subjugated all the aboriginal tribes in her vast territory, and having now been laid open to the civilization of the West, is playing a part in the East similar to that of Rome in early times in the West, and is a peculiarly promising center for Christian operations.

France.—A large number of young ladies of high social position are endeavoring to get the Sunday morning delivery of shop parcels abolished in Paris, and are pleading also for a whole holiday on Sundays for the employees of the large shops.

—**The Breton Mission.** A recent issue of *Le Trémélois* contained a contribution by an English lady, entitled, "A Trip to Tremel." After referring to the many natural attractions of Brittany, the writer points out that not only is that province of France easily accessible to English people, but that living there is very cheap. Calling attention then to the Breton Mssion, of which Pasteur G. Lecoat is director, she says:

"M. Lecoat has translated the whole Bible into the grand old language. And he is proclaiming the glorious gospel as far through Brittany as it can be taken with the aid of but two schoolmasters, three colporteurs. and one evangelist; and that in the face of 1,800 priests and twice as many nuns. He is even transmitting it to the many thousand Breton laborers in Havre and Jersey. This untiring *pasteur* finds in Mme. Lecoat an invaluable coadjutor. Many a destitute orphan finds in her a mother tender and true. Not only is her house a veritable orphanage; she has near it a hospital, under her charge. And at length she has the wish of her heart—a school for girls, needing only furniture and a mistress's salary to become a seminary of true evangelical Christianity and industrial training."

About £36 per annum will be required as salary for a teacher. The mission has land for a large room, but about £350 is needed before the building can be erected. The lady concludes:

"It is impossible for one who loves the Lord to stay at Tremel without becoming deeply interested in the Breton Mission. And it has none of the drawbacks that from time to time stagger a critical mind in some other missions. (1) *No extravagance.* There is literally no useless or careless expenditure. (2) *No worldly position to maintain.* Here the example of

Christ and his first missionaries is followed too nearly for that! 3. *No insincerity or over-profession.* Absolute honesty and downright straightforwardness permeate its every ramification."

Hawaiia.—From Molokai, an island of the Hawaiian group, comes the news of heroic self-sacrifice on the part of a Catholic priest, Father Damien, a Belgian by birth, and now in the prime of life. Ever since 1873, this missionary has devoted himself to the care of the lepers who live at the east end of the island. With his own hands he has constructed for them wooden houses, to replace the huts of grass in which they formerly lived. He has, in addition, built them a chapel. During the fifteen years of his stay on the island, his attention to the sick in all the stages of their terrible malady has been unremitting. As a result, he himself is now a leper, and is doomed soon to die. Another heroic priest, Father Conrady, has recently sailed from San Francisco to care for him, and eventually to take his place.

India.—The Calcutta correspondent of the London *Times* reports two prominent cases exhibiting the evils of child-marriage and the urgent need for reform. In one case a girl-wife, aged eleven, was branded with red-hot irons by her mother-in-law. In the other, a girl, aged eleven, of good position, was found by the police dead, her throat having been cut with a razor. Her husband alleges that she committed suicide, but the matter is being investigated. These barbarous customs are accepted apathetically, without the faintest attempt at amendment.

—The telegraph reports the voluntary burning of a young Indian widow on her husband's funeral pyre. No marvel if a woman prefers death to the sorrows and penalties of such a widowhood.

—The *Bombay Guardian* recently published a literary curiosity called "The Indian Phonetic Alphabet," which includes, in one view, what is essentially a Roman alphabet for all the languages and vernaculars of India, nearly every Indian sound being represented by a Roman letter. More than one hundred and fifty languages and dialects are current in India and in British Burmah, with their 256,000,000 of people, and the distinct alphabets of those countries, many of which are very elaborate, outnumber all others in the world. Some forty different alphabets, or syllabic systems, each having from two hundred and fifty to five hundred combinations are used to represent the sounds of the 150 languages, and more than 10,000 different signs and types have been elaborated from the original alphabet to represent the fifty simple sounds—all that the combined Indian vernaculars contain. As these simple sounds cannot all be represented by the twenty-six letters of the English alphabet, twenty-four letters of the English phonetic alphabet are captured and made to do service in this new English phonetic alphabet; and we then have one simple alphabet taking the places of forty or more, and becoming available as the written language of 200,000,000 of people who have no written alphabet, because they don't know just how to use one. We have never had a gushing confidence in "Fonetiks," but we are constrained to hope for valuable results from a scheme considered practicable by an Oriental scholar like Max Müller, and heartily commended by the *Madras Times.*

Italy.—A further expulsion from Rome of Capuchin Nuns and "Sisters of Perpetual Adoration" is being carried out by the Italian Government. the communities in several convents having had notice to leave the city. Rev. J. McDougall, of Florence, writes of "several men of considerable power" who lately have left the ranks of Rome and joined the Free Italian Church. One of them is attracting crowds to the gospel by his eloquence at Hisa. Roman priests are, by a recent Act, no longer allowed to preach sermons which assail the political institutions of Italy. They are very angry about this, but the Protestants regard it as a step towards religious equality.

Japan.—Women in Japan are more respected than in any other Oriental country. Two years ago a society was organized among the women, whose members agreed to read portions of the Scriptures daily, and to pray for each other. This society numbers 2,500 members, who are scattered all over the country. At its last annual meeting in Tokio many addresses were made to an audience of 3,000 persons. A "Society for the Promotion of Woman's Education" has been organized during the past few months, and the nobility of the land have pledged substantial support—the Prime Minister and the Governor of Osaka each contributing $10,000. The Japanese women of Osaka have organized a Women's Christian Association. At a recent meeting in the Y. M. C. A. hall, the audience, composed entirely of women, numbered 1,000. The women and many of the leading men of Japan have been brought into active work for temperance and social purity through the efforts of Mrs. Leavitt, the "Around the World Missionary" of the American W. C. T. U. The liberality of the Japanese Christians is far beyond the average churches of America, and so faithful are the native preachers and teachers, that if all the American and English missionaries were recalled from the field the good work would still be carried on."—*Miss M. J. Clokey, Pres. of the Women's Miss. Society of the United Pres. Church.*

Jerusalem.—Some things are being said about Jerusalem which it is not pleasant to hear. "In 1885–6," says Dr. Merrill, "I ascertained that there were 130 shops or places in Jerusalem where liquor, chiefly wine and *arak*, was sold. The shops were kept by Christians or Jews." "The use of liquor among Mohammedans," he adds, "as well as every other class of the inhabitants, seems to be increasing, and the fact causes missionaries, teachers, and others who are interested in the welfare of the country, great anxiety."

—"The Judson Centennial Year" may be observed by those who wish to honor the memory of the great American missionary, by contributing to the American Baptist Missionary Union in three ways:

1. To the Judson Centennial Fund of $100,000, for the enlargement of the missions, in individual subscriptions of not less than $1,000. 2. To the fifty per cent advance needed in the income of the Missionary Union. This affords an opportunity to those who do not feel able to give $1,000 at once. 3. To the Judson Memorial Church in Mandalay, Burmah. The first $1,200 toward this was given by an old Burman woman baptized by Dr. Judson. $3,000 are still needed.

—The first permanent American mission station was established in 1835 by Messrs. Perkins and Grant, of the American Board, at Oroomiah, the chief town of the Nestorians. They found the people without printed books, possessing only a few manuscript portions of the Bible in the ancient and unknown Syriac. Few men and but one woman could read. Not theological error, but idleness, vagrancy, drunkenness, formalism, superstition, prevailed. In course of time, the spoken language was written, schools established, the Bible translated, churches gathered. After eleven years' toil came the first spiritual revival. Many others have followed. All the work of the American Board in Persia was in 1871 transferred to the Presbyterian Board. In the churches are now numbered nearly 2,000 communicants, and in the schools, 2,500 scholars.

Madagascar.—Mr. Sturge asserts that "till lately the import of slaves from Mozambique had been stopped and the slaves liberated; but the Hova Government has now entered upon a retrograde or renegade course, and seems to be fast relapsing into the savagery of the past." But one statement closely affects Great Britain. With reference to the concubinage slave trade on the East Coast, it is even more disgraceful, as almost all the real owners are British subjects, Christians, and often highly educated. In its details, too, I think that possibly it is the more cruel slave trade of the two. This slave trade could easily also be checked in a week or two by requesting the Hova Government to carry out their own law, with the assistance of a gunboat on the East Coast to back up and support the native governors there, and to watch against any attempts to bribe them. This plan was formeriy pursued with success on the Zanzibar coast, when the slaves were taken from the British Indians.

New Guinea.—In a recent letter to a friend, Rev. James Chalmers, writing of a visit paid to the various mission stations along the south coast, in charge of native South Sea Island teachers, gives a cheering report of the progress of the gospel amongst the cannibals. Speaking of a village named Vagavaga, he says: "There is a change seen even in the appearance of all the natives. They were a wild cannibal lot a few years ago. Mr. Pearse asked one of the natives if they eat man, and was answered, 'No. no eat man now, all fellow missionary now.' In the evening, at seven, a bell rang, and soon hymn-singing was heard; they were having evening prayers. You cannot realize it—savages, cannibals, murderers, now seeking to worship God. It was strangely pleasing to hear an old hymn tune in such a place. . . . I had a good time at South Cape. I got refreshed in visiting the stations with the New Guinea teachers. At Savaia, where, only a short time ago, there were cannibal feasts, there are three catechumens and six who can read well, and all the people friendly."

—In the British protectorate of Bechuanaland, God's Word is gradually but surely gaining ground. Heathenism is slowly being uprooted, and superstition overcome. God has revealed Himself to these poor people in many ways, and their minds and hearts are being awakened to realize that God is the Lord. At Kanye, especially, has the power of the living God been manifested. The native chief, Khame, at Shoshong, prohibits the manufacture of Kaffir beer, and does not allow liquor to be brought into his country by the white man. On the latter point he is very firm, and only recently expelled two men, who had been trading in the land for many years, for endeavoring to introduce that detestable brandy, contrary to the law of the country. The chief's son at Kanye has also recently stopped the selling of brandy to his people.—*L. M. S. Chronicle.*

—A New Hospital.—The Rev. R. Wardlaw Thompson, foreign Secretary of the London Missionary Society, calls attention to the hospital in connection with the medical mission at Antananarivo, which has been condemned on sanitary and other grounds as no longer fit for use. It has become imperatively necessary to erect another in a more convenient situation, and an appeal is made for a new hospital by the members of the Friends' Foreign Mission Association. The responsibility of maintaining and managing the medical mission in Madagascar devolves on the Friends' Foreign Mission Committee; but so great is the value of the medical mission to the missionaries of the London Missionary Society, and to the people under their care, that the Society regularly contributes one-third of the annual cost of maintaining it, and urges their friends to assist in providing the funds for the new hospital.—*The London Christian.*

VII.—STATISTICS OF THE WORLD'S MISSIONS.

Woman's Work in the Reformed Church.

It may stimulate the good women of our church to know something of the growth amongst them of the spirit of giving to Foreign Missions. From 1874, when the first contributions of Ladies' Missionary Societies were reported, these gifts have been as follows:

1874	$2,111 50
1875	4,455 33
1876	8,817 85
1877	9,625 78
1878	10,107 54
1879	8,815 51
1880	10,031 36
1881	10,603 60
1882	10,984 00
1883	13,053 74
1884	12,470 63
1885	16,030 16
1886	16,653 89
1887	18,406 74
1888	20,732 71
Total in fifteen years,	$137,782 34

—*The Missionary.*

Statistics of the Churches of the United States.

The *Independent* has again been at pains to gather, so far as possible, the statistics of the Christian Churches of the United States. It however, says that in not a few instances the figures are given for former years. For some denominations, such as the branches of Plymouth Brethren, it is not possible even to get estimates; they refuse to give information. There are hence thousands of Christians who are not enumerated by our contemporary. It says:

"Our summary shows that there are 138,885 churches, 94,457 ministers, and 19,790,323 members in this country. These totals, which are rather under than over the exact figures, are big with meaning. One hundred and thirty-nine thousand churches founded and maintained for the worship of God! More than ninety-four thousand ministers set apart for the declaration and exposition of the doctrines of Christianity! Almost twenty millions of souls baptized in the faith of Christianity! These are eloquent facts. They are witnesses of a living faith, an earnest spirit, and a consecrated life, For these facts tell of sacrifice and effort and costly endowment, which are not the symptoms of unbelief and godlessness. Unbelief has been in the world longer than Christianity; it came to the country more than a century ago; but it has no facts like these to speak for it."

The net gains for the year were 6,434 churches, 4,505 ministers, and 774,861 communicants. These facts are eloquent, too. They show that the long-predicted decline of Christianity has not yet set in. Christianity is still increasing her churches, her ministers, and her communicants. Every year many thousands of her communicants and hundreds of her ministers are swept away by death; but her numbers do not fail. She gathers in converts and educates ministers, and fills all the gaps, and has a large excess. The excess this year is 4,500 ministers, and 775,000 communicants. This means an addition to the force of ministers of about 87, and to the number of communicants of 14,904 every week. More than seventeen new churches were organized every day of the year.

Every day saw seventeen churches, twelve ministers, and 2,129 communicants added to the forces of Christianity in the United States. This is the story which our statistics tell. Is it not a sublime story? Who can read it and lose heart and faith? Who can read it and not be glad and grateful?

And yet this is not the measure of the power and opportunity of the Church of Christ in this land. Leaving out the Roman Catholics, the net increase was 574,861 communicants. This is at the rate of 4.35 to each church, 6.6 to each minister, and 1 to every 21 communicants. An average of ten to each church would by no means be an extravagant expectation. That would give a net increase for the Protestants churches of 1,320,000. This is the number we might have had this year; it is the number we may have for the year to come.

Population Statistics in Japan.

The *London and China Telegraph*, referring to recent publications on Japanese statistics, says that on January 1, 1885, the Japanese Empire had a population of 37,868,987, or an average of 99 inhabitants to each square kilometer, which is about the same average as Italy, and much more than that of Germany. But if the large area of Yezo and the Kuriles, with its small population, be deducted Japan, proper has a population of 131 to the square kilometer while Great Britain had only 114. For various reasons peculiar to the country and the people the distribution of the population is by clusters. In eight administrative districts the density reaches 220 per square kilometer, for these include the fertile rice plains and the most productive fisheries. Japan is a country of small peasant cultivation, rice being the principal staple, and hence the mountainous districts are very thinly inhabited. The average number of persons in a household is 4.91, while in Germany it is 4.7; but in urban households the averege is much smaller than in the country or than those of European cities. Notwithstanding the density of the population, the small number of populous towns is very striking. Only five have a population exceeding 10,000, viz.: Tokio, 902,837; Osaka, 353,970; Kioto, 255,403; Nagova, 126,898, and Kanagawa, 104,320. Six only have a population between 50,000 and 100,000. This peculiarity in distribution is due to the circumstance that Japan is not an industrial but an agricultural country. Another peculiarity is the proportion of the sexes. There were 19,157,977 males and 18,711,110 females, so that, reversing the rule in Europe, the males preponderate. This is said to be due to the fact that there is a great preponderance of female mortality between 15 and 40, Japanese statisties on this subject being wholly different from those of European countries. At the date of the census there were 8,898 Japanese abroad, their distribution being as follows: Corea, 4,356; China, 2,068; America, 817; Russia, (mainly Eastern Siberia), 671; Great Britain, 264; France, 164; Germany, 129; and the remainder in other countries or on the sea.

—The Central Baptist says: "The history of the work in Cuba shows that it has been scarcely less than miraculous. Six churches, numbering 1,100 members, have been established in two years. In the Sunday-schools there are 2,500 teachers and pupils, and in

the day-schools 500. And all this at a cost of only $5,762. But there is urgent need for a house of worship in Havana, now. Diaz pleads for it in the name of Christ. Let not his pleading be in vain."

—Rev. A. J. Holt, State missionary of the Baptist Church in Texas, reports the following summary of the year's work: Missionaries, 130; days labored, 22,222; stations supplied, 600; miles traveled, 171,625; sermons preached, 11,564; addresses, 16,582; baptized, 3,689; received into mission churches, 4,642; churches organized, 154; prayer-meetings organized, 349; Sunday-schools organized, 265; pages of tracts distributed, 460,839; religious visits, 24,247; church houses built, 27; cost (raised by missionaries on their fields), $21,486.40; total mission fund expended on the fields, $29,508.57.—*Examiner.*

—The Missions to Seamen has 41 mission vessels and boats daily carrying the divine message on board ships. If this non-parochial agency were to cease, in many cases none would deliver the message of salvation.—*The Living Church.*

—The total income of the United Presbyterian Church of Scotland during the past year amonnted to £368,009, or £5,536 less than in the previous year. The membership of the church on the 31st of December last was 182,170, being an increase of 107.

FIELDS OF LABOR.	No. of Stations	Foreign Workers.	Native Workers.		Adherents.	Communicants.	Schools	Scholars.	Native Contributions. *
		Ordained.	Ordained.	Lay.					£
Ceylon	78	16	49	1,393	10,937	3,277	271	18,637	90
India	79	50	24	1,276	8,445	2,681	303	19,716	..
China	10	17	4	54	1,149	805	11	625	88
Western Africa	26	13	43	1,234	45,704	1,594	90	7,243	1,444
West Indies, Honduras and Bahamas.	11	15	1	684	15,145	5,160	51	5,011	774
South Africa(Transvaal)	32	12	6	218	7,021	1,317	26	1,859	70
Totals	236	123	127	5,359	88,401	14,834	752	53,141	£2,466

* Exclusive of sums raised and expended at the several stations.

—Rev. James Johnston, Secretary of the Centennial Missionary Conference, makes a curious calculation in his work on "A Century of Christian Progress," just published by James Nisbet & Co., London. He makes an elaborate comparison of the increase of population during the last hundred years, with the respective increases of Protestants, Roman Catholics, and followers of the Greek Church, and the result is very striking. Protestants in Europa have increased, according to this showing, from 37,700,000 to 134,000,000, or nearly fourfold; Roman Catholics from 80,100,000 to 163,000,000, or twofold; and the Greek Church from 40,000,000 to 83,000,000, also twofold. Mr. Johnston draws from this preponderating vitality of Protestantism the most hopeful augury of its future victory.

—According to the Directory of the Roman Catholic Church for 1888, there are, in England and Wales, 2,314 Catholic priests to 1,728 in 1875, and these preside over 1,304 churches, chapels and stations. Scotland has 5 bishops, 324 priests and 237 churches and chapels. The Roman Catholic population in 1887 is given as 1,354,000 in England and Wales, 326 in Scotland, 3,961,000 in Ireland. Together with the colonies, the number of Catholics under British rule is 9,682,000.

—The Disciples of Christ for 1888 report 6,437 churches: 620,000 communicants; 4,500 Sunday-schools, with a membership of 318,000. and a teaching force of 33,340; nnmber of preachers 3,262. The value of church property is $10,368,361. The estimated annual increase of member ship with churches is 47,600. The number of institutions of learning which have been received is twenty-nine—five universities, nineteen colleges, and five institntions; but there are some fifteen or twenty from which no report has been received.

Rome. — With a less population than many other large cities, Rome has no less than 30 cardinals, 35 bishops, 1,469 priests, 828 candidates, 2,832 monks and friars, 2,215 nuns, etc. These figures are, of course, very much lower than those of the days of the temporal power; yet, during that *regime* there was more immorality and crime in Rome than in any other European city, and even still over 100,000 of the inhabitants cannot either read or write. These facts speak for themselves, and dispose once for all of every Romish claim in regard to the civilizing power of the Apostacy.

Roman Catholic Missions.

MR. JOHNSTON also contributes a valuable appendix to the *Handbook of Foreign Missions*, published by the London Religious Tract Society, on "Roman Catholic Missions." "It will be seen from the table given below," says the *Missionary Herald*, "that, although Roman Catholic missions have been carried on from two to three hundred years and in some instances are quite vigorous, they are fully matched by the foreign

missions of Protestants, which began, on a large scale, less than one hundred years ago. There are in the Romish Church a large number of missionary societies, but they are all under the direction of the Propaganda at Rome. One of the most marked methods of prosecuting work is by the establishment of missionary colleges, in different parts of Europe, for the training of men for particular fields of missionary work; such as the Chinese College at Naples, the Central African Seminary at Verona. It must be borne in mind that, from the beginning, Romanists have presented a variety of motives to induce men to become adherents of their faith, and that the submission to baptism has been in many places the only prerequisite to enrollment as a Christian. Their roll of converts includes large numbers who know and care little for any form of Christianity. The notion which is entertained in many quarters that the Romanists are prosecuting their missions with marvelous energy and success will be a good deal modified by the sight of the following table."

SUMMARY OF ROMAN CATHOLIC MISSIONS.*

(Taken from tables in *Missiones Catholicæ*, 1886.)

Divisions.	India.	In.-China Peninsula etc.	China.	Regions adjacent to China.	Oceanica and America.	Africa and its Islands, etc.	Total.
Adherents	1,183,142	674,317	483,403	77,254	114,845	210,000	2,742,961
Churches and Chapels	2,677	1,668	2,429	227	360	200	7,561
European Missionaries	996†	342	471	416	180	417	2,822
Native Missionaries	93†	378	281	.....	.....	.....	752
Elementary Schools	1,566	.....	1,779	.....	205	954	4,504
Elementary Scholars	64,357	21,165	25,219	.....	.....	.....	110,742

*Deducting those returns which cannot be fairly classed under modern missionary work.

†There seems some obscurity in the table from which these figures are taken, possibly from some of the returns not distinguishing native from European missionaries. The numbers are combined in the total (1,089) under the column for Europeans. It is probable that there are rather more native and fewer European missionaries.—*Handbook of Foreign Missions, p. 341.*

—**Jesuit Missions.**—A recent issue of the *Études Religieuses* contains some statistics of the number and distribution of the Jesuit missionaries abroad at the commencement of the present year. The numbers are those of the various orders of the priesthood, priests, coadjutors and "scolastiques," but in every case the number of priests is more than twice that of the other two orders put together. In the Balkan Peninsular there are forty-five Jesuit missionaries; in Africa, and especially Egypt, Madagascar and the Zambesi region, 223; in Asia, especially Armenia, Syria, certain parts of India and parts of China, 699. In China alone the number is 195, all of French nationality. In Oceania, including the Philippines, the Malay Archipelago, Australia and New Zealand, the number is 270; in America, including certain specified States of the Union, portions of Canada, British Honduras, Brazil and Peru, 1,130; the total number of Jesuits scattered over the globe in purely missionary work being 2,377. These are of various nationalities, but the vast majority are French. —*London Times.*

—The Ghararsha Colca, the official paper and year-book, issued by the authorities at Rome, has been published for the year 1888. According to it Leo XIII is the 263d pope since St. Peter. The number of cardinals is sixty-one, of whom five are cardinal bishops, forty-three are cardinal priests, and thirteen are cardinal deacons. As the whole college of cardinals consists of seventy men, there are only nine seats vacant. The oldest cardinal is Dr. Newman of England, whose age is eighty-eight; the youngest is Cardinal di Renda, who is only forty-one. Of the present college, eighteen were appointed by Pius IX. and forty-three by the present pontiff. Of the cardinals, four are Romans, twenty-eight are Italians, and twenty-nine are of other nationalities. During his pontificate, Leo XIII. has established the following new offices: One patriarchate, nineteen archbishoprics, fifty-seven bishoprics, thirty-four apostolic vicarates-one apostolic delegature, eleven apostolic prefectures. In all there are now thirteen patriarchs, 185 archbishops, 752 bishops. On the first of January of the present year there were 728 archbishops and bishops of the Latin Rite, fifty-six of the Oriental Rite, 318 titular archbishops and bishops, twenty without title, and five prelates *nullius dioeceseos*. The whole Roman hierarchy consists of 1,254 persons.

—**American Missionary Association.**—Last statistics: Receipts, $320,953; expenses, $328,788. In the 58 schools in the South, there are 9,896 pupils. There are in the South 131 churches organized by this Association, with 8,056 members. Four new churches have been organized. There are 18 schools among the Indians, with 580 pupils; five churches, 13 missionaries, 397 church members, and 11,091 scholars. Among the Chinese 17 schools and 1,131 pupils, and three new missions. Thirteen women's State organizations join with the Association in the work. The Association now has 136 churches, 115 missionaries, 8,452 church members, 972 being added during the year, and 17,114 pupils in Sunday-schools. $226,000 were expended in the Southern field; $8,920 in the Chinese missions, and $48,967 among the Indians.

—The Minutes of the British Wesleyan Conference state that there are 545,290 members at home and abroad, and 48,951 on trial; ministers fully ordained, 2,225; on trial, 263; with 364 supernumeraries. The Australian Church numbers 79,135, and the Canadian 200,479. During the year 40 ministerial probationers were received into full connection, 4 of whom are Hindus, 1 Chinese, 3 Africans, and 1 German; there are 263 juniors still on probation. The local preachers number 15,557.

VIII.—EDITORIAL NOTES ON CURRENT TOPICS.

[BY A. T. P.]

THE following letters to the editors we answer in the REVIEW as matter of interest to the general reader:

"I have been very much interested in reading the articles on a 'Crusade for Missions,' in the October REVIEW. I have some maps for pulpit and associational work, but wish to make myself something up to date. Have you any *printed* maps or diagrams, statistical or of countries, in the form of pamphlets or leaflets that I could enlarge into large wall maps, or any other new and valuable information that I can utilize that you can furnish me with? I wish to do as Dr. Pierson suggests, start a 'Crusade for Missions' in my own vicinity.

"Yours fraternally, C. L."

In response we beg to say, that in all attempts to reach the public mind on missions, if we can at once attack the citadel of the understanding through both Eye-gate and Ear-gate, our success will be doubled. We advise the use of maps, charts, comparative tables of population, expenditure, etc., made large enough to be seen at a distance.

First of all, a map of *comparative religions* ought to be prepared. For this a model may be found in the front of "A Manual of Missions," prepared in 1854 by Dr. Jno. C. Lowrie, and published by A. D. F. Randolph & Co., New York. Of course since 1854 very important changes have taken place, which necessitate changes in the coloring of the map. But that map will be found an excellent basis for the construction of a large wall map which presents at a glance the comparative condition of various countries as to religious beliefs.

Next, we advise a wall chart of *comparative populations*. This might be made by upright columns of different heights. Taking, for instance, *Siam*, as a basis or limit of measurement, with eight to ten millions, this might be represented by a column four to five inches high, *i.e.*, one-half inch to the million—then the other countries could be arranged in order, until we reach India and China, which would be represented by columns from ten to fifteen feet high. Of course these columns should be represented in the same colors as those which on the map exhibit the religions prevailing in those lands. In this way, at a glance, the eye would take in the comparative numbers of people under the control of each great nation, and the relative extent of Paganism, Heathenism, Mohammedanism, Papacy, Greek Christianity, and Protestantism.

Next we would have a wall chart of *comparative expenditures*, of which there are abundant models, none of them better than that published in colors by the Baptist Missionary Union, Tremont Temple, Boston, and obtainable for a few cents. It shows, in striking contrast, the annual expenditure of the United States and Great Britain for foreign and home missions, education, sugar and molasses, iron and steel, cotton and woolen goods, bread, meat, boots and shoes, tea and coffee, ministerial salaries, liquors, etc.; and, in addition, gives a diagram of the population of the world according to religious faiths, each square on a larger diagram standing for one million people.

In addition to all these we would have a chart of *comparative increase* in the number of societies, translations of Scripture, missionaries and workers, scholars in schools, expenditures for missions, etc., from the beginning of the century to the present date, so far as any approximation to accuracy can be obtained.

It might be well if, besides all these, there might be also a chart to show *comparative supplies* of ministers, teachers, etc., at home and abroad, with the relative sizes of their respective "parishes"; dividing the whole number of souls to be reached, equally, among all the workmen.

If all these, except the general wall map, could be made so as to be supported in one frame on separate rollers, so as to be pulled down successively as the speaker needed them, these charts themselves would make a most startling and powerful exhibition of the truth, and would themselves speak eloquently to the public mind, heart and conscience.

If it be asked, how can these be procured, we answer, *make them for yourself*. It requires very little mechanical skill, and, if you lack ability, get some one to do it for you under your personal supervision. This is a work that no man can do for another. The very labor of collecting and arranging the facts, by which the work is done, is itself the greatest source of blessing to the man who does it. No accurate statistics can be obtained. Figures as well as facts are constantly changing. But if the man will study the subject, and as fast as he gets hold of facts and of accurate figures embody the results in his charts, he will find himself fast becoming an authority on missions, correcting not only his own mistakes and misapprehensions, but those of others as well.

It behooves us all in studying missions not to be impatient of results. The field is the world, and we have but a lifetime in which to explore it. Of course, we cannot conduct the exploration in person, and must depend in great part on others' labor and results of their researches. Statements will often be made that are incorrect, and by

repeating them we shall be led to propagate error; but as errors are exposed we must correct them, and so approach nearer and nearer to absolute correctness and exactness. We must not claim for ourselves or others infallibility, but only that we are "philosophers," lovers of wisdom and seekers after truth. But we may do much to help each other, and as we learn facts and gather exact statistics, we may make them available to others who are on the search like ourselves. Every pastor must be a missionary, and not expect all his work of collating and comparing to be done for him. What a man does himself is like his own armor, made for him and in which he moves easily and familiarly—he has proven it, and it is like a part of himself. A note-book with divisions for various classes of facts, and in which, under its own department, each new, well-ascertained fact is entered, will soon become a thesaurus of information, and of more value than any compilation that can be made for us by the most skillful hands. The facts one gathers and assimilates to himself and his uses, he can always command, and it is these that make him ready, even at short call, to advocate the great cause of missions.

The second letter is from Balasore, India:

"Rev. A. T. Pierson, D.D.—I have recently become a reader of your most excellent Review, and it has increased my appetite for such reading. The object of my writing now is to ask if you will kindly take the trouble to name in the Review what you regard as the five most valuable books of missionary biography, and five others, most valuable, of the history of mission work.

"I dare say that you will find it difficult to choose from a mass of material that is so rich, and the request I make might be rather unreasonable for one within reach of public libraries. But in a far-off station, shut up to one's own library, with money for buying and time for reading both very limited, it becomes a question of no little importance how the limited time and money can be best invested. In doing this, I dare say you will confer a favor on many others situated like myself in heathen lands.

"Harriet P. Phillips."

To answer such an inquiry is not so easy as to propose it. The field of missionary biography is fertile and luxuriant in the amplitude and magnificence of its products. Nowhere in the wide range of literature is there to be found combined so much of the romantic and the real, the highest attainment in character and the highest achievement in practical life and work. We venture to name five biographies of surpassing interest, without attempting to accord to them such supreme excellence over all others, viz.: "Life of Adoniram Judson," recently edited by his son; "Fidelia Fiske," by Rev. William Guest; "David Brainerd," new edition, recently edited by my colleague, Dr. Sherwood; "Seedtime in Kashmir," a memoir of W. Jackson Elmslie, M.D., by Dr. Burns Thomson, and the wonderful story of William A. B. Johnson in Sierra Leone, now out of print. But it must be remembered that we have made no mention of the life of Robert Moffatt, of William C. Burns, of Dr. Goodell, of Dr. Duff; of the story of William Duncan in British Columbia, the missionaries in the Fiji Islands, the work in Madagascar, nor of John Williams in the South Seas, and a host of others. We have taken five almost at random, because they happen to have possessed peculiar charm for us, and are representative of work done by godly and educated men, refined women, medical missions, and the uneducated, consecrated mechanic.

As to the histories of mission work, it is hard to separate it from biography, but we venture to give five more books which cover wider territory, viz: "Ten Years on the Euphrates," by Wheeler; "Among the Turks," by Hamlin; "A Century of Christian Progress," by Rev. Jas. Johnston; Warneck's "History of Christian Missions," edited by Dr. Smith; and the Ely volume. But here, again, we have not even mentioned Goodell's "Forty Years in the Turkish Empire," both a biography and a history; "Medical Missions," by Dr. John Lowe; "Our Indian Mission Field," by Miss Rainy; "Foreign Missions," by Dr. Anderson; Christlieb's noble little book on the same topic; "Siam," by M. L. Cort; "The Cross and Dragon," by B. C. Henry; "The Handbook of Foreign Missions," by the London Religious Tract Society; or, Dr. Thompson's grand book on "Moravian Missions."

There are five other books we advise every man and woman to read, each in its way unsurpassed, as bearing on missions in general, seeking and saving the lost, viz: first and foremost, Hodder's "Life of the Earl of Shaftesbury"; then, the "Life of Jerry McAuley," published and widely scattered by the New York *Observer*; Belcher's biography of Whitefield; "Memoir of Mary Lyon"; and the "Life of William E. Dodge." But we are conscious that in naming these, we are possibly passing by others equally deserving of this honorable mention.

We have been much impressed with the consecrated men and women of Great Britain. We have met few such in our own land, who lay wealth, position and influence, absolutely at the feet of Jesus. There are many noble merchants and princely givers here, who combine singular commercial talent and tact with liberality. But England and Scotland present not a few who have abandoned business, practicality, that

they may work for Christ. Campbell White, of Glasgow, declines election to Parliament, because he will not have his work among the poor of that great city interfered with by public engagements; the Earl of Aberdeen helps the tenants on his lands to become owners of their own houses and farms; the Provost of Aberdeen subordinates everything to his duties as a Christian and his work for Christ. Lords Radstock and Kinnaird and their families, Jas. E. Mathieson, Esq.; Hugh Matheson, Esq.; A. H. Moncur, ex-Provost of Dundee; Alexander Balfour, of Arbroath; Mrs. Drummin Stewart, of Logie, Forres; Mrs. Mary Watson, the Countess of Cairns, Sir T. Fowell and Lady Buxton, Sir John and Lady Kennaway, Sir Arthur Blackwood, Robert Paton and Mr. Charrington, Miss Annie McPherson—these are a few of the hundreds of men and women in the British Isles who are giving time, money, influence, personal labor to all sorts of missionary enterprises, home and foreign, and to city evangelization. London is the greatest center of Christian work on this globe. God has many devoted servants in the United Kingdom, who sound no trumpet before them and whose very names we hesitate to print, so modest are they in their work for Christ.

THERE is a tendency nowadays to measure missions by mercantile and monetary standards. The question "Do missions pay?" is a characteristic American inquiry. How much does "*each convert cost*"? If this method of computation is to prevail, perhaps it would better be carried further, and we might ask how much some of our modern products of our "high civilization" at home are worth to society.

The logical basis of Mr. Chadwick's recent argument was the monetary value of saving a human life. Every human being in the land is worth, he says, £150. But is this really so? Mr. Chadwick might remember the story told of a bishop who is well-known for his dislike of cant and his skill in snubbing those who practice it. A pious lady of his diocese was illustrating the doctrine of special providence by a case in her experience. An aunt of her own was setting out on a sea voyage, when she felt "a warning from on high." She obeyed the warning and did not sail. Next day the ship was wrecked and all the passengers perished. "Was not that saving of my aunt's life a clear case, my lord, of divine providence?" "*I cannot say*," replied the Bishop, "*for I do not know your aunt.*"

We would call attention to the Shaftesbury Institute for Girls in London. Two ladies, disguised as factory girls, visited the low theaters, music halls, gin palaces and streets frequented by this class in the West End, in order "to become acquainted with their habits and associations, and learn how best to meet their needs."

Since the publication of "Only a Factory Girl," in June, 1887, contributions, unasked, have poured in from all parts of the kingdom, amounting to over £2,000, and an Institute for West End Factory Girls has been established. In the little book, "Rough Diamonds," will be found an account of the work carried on there. Four hundred pounds a year is required to meet the current expenses, including rent and taxes, and about £200 to start a Country Training Home.

THE Rev. Griffith John, the eminent missionary of Hankow, declines the honor of this year's chairmanship of the Congregational Union of Great Britain. In substance he says: "I am doing a great work so that I cannot come down. Why should the work cease, whilst I leave it, and come down to you?" Not many years since our Senators at Washington were surprised when Dr. Henry H. Jessup, of Syria, declined the appointment of United States Minister to the Persian Court. Few, if any foreign missionaries would exchange places with an emperor. They esteem it their highest privilege to preach the gospel to lost men.

IT is proposed to hold a *World's Sunday-school Convention* in London in 1889, from July 1–4. The representation to be from America, one to every 100,000 of population, or about 600 delegates, and appointments to be made only from well-known Sunday-school workers This is the day of world's conventions.

IT is vain to talk of *lack of money* to prosecute missions, while the thousand millions spent for strong drink annually stands in contrast with the 5,000,000 spent for foreign missions. The fact is, Indulgence and Mammon are the idols of our boasted nineteenth century civilization—like the Baal and Ashtoreth of the Phœnicians of old. It was stated at the London Conference that the annual keeping of 100 race-horses for the races, inclusive of interest on their purchase money, equals the entire annual income of the London Missionary Society!

THE "American Board" has a grand and heroic history to look back upon. We rejoice in its noble record, and not least, that the stand taken against the Second Probation, or *post mortem* theory, has not alienated gifts from the treasury. The more we see and hear of these speculations about the supposed preaching to spirits in prison, the more we are satisfied that the "Eternal Hope" has no foundation in Scripture, and is delusive and dangerous. As Dr. Noble, of Chicago, well said: "There are two things we may do—work for men's salvation while we know there is a day of grace, or hope for a day of grace for them in the next life and so neglect them now." For myself, I have no doubt which, for us and them, is the only safe course to pursue.

THE centennial of the birth of Adoniram Judson was observed at the Baptist Church in Malden, Mass., August 9, and a tablet was erected, bearing the following inscription:

IN MEMORIAM.

REV. ADONIRAM JUDSON.

BORN AUG. 9, 1788,
DIED APRIL 12, 1850.
MALDEN, HIS BIRTHPLACE.
THE OCEAN, HIS SEPULCHRE.
CONVERTED BURMANS, AND
THE BURMAN BIBLE
HIS MONUMENT.
HIS RECORD IS ON HIGH.

DR. CAIRNS said, at the Pan-Presbyterian Alliance in London, that one way to reach the masses of the people is by the collection-box, which is both democratic and aristocratic, permitting all who will to take voluntary part in the support of the gospel. We feel like adding, that if the collection-box were the only way of supporting the gospel, the aristocratic feature of pew rents, oftentimes extravagantly high, might not repel so many who belong to the democracy.

PROF. DRUMMOND, at the World's Conference on Missions, while referring to Africa as a mission field, asked the question: "Is it right to go on against what seems a providential barrier against a European missionary living there at all?"

We should earnestly deprecate the abandonment of destitute fields because they are regarded unhealthy. If the element of *personal risk* is to be considered, why not enlarge the scope of the risk and take in not only health but all exposures to life and liberty? How soon, under the operation of such a principle, would missionaries begin to decline to go anywhere unless assured of immunity from all personal danger!

Nothing is sublimer in missionary biography than the devotion of men and women who, for Christ's sake and that of perishing souls, have dared

climate, cannibalism, persecution, poison and death. Where would have been the 30,000 living Karens, and the other 20,000 now asleep in Jesus, had Judson retired before Burmese fever and persecuting intolerance? How about Krapf in Africa, and David Livingstone, forty times scorched in the furnace of African fever; how about Mrs. Grant in Persia, and the devoted Stoddard, Pliny Fiske, Dr. Bushnell, Coleridge Patteson and Harrington, Dober at St. Thomas—and the splendid heroism of the Moravians among the African and Syrian lepers?

THERE were added, on profession of faith nearly one thousand souls a week, on an average, during the year ending May 1 last, to the churches connected with the Presbyterian General Assembly, North. The total number added on examination is given at 51,062.

We hear much congratulation expressed upon this result. Yet let us remember that this great Church reports about three-quarters of a million communicants. This is a gain of about one for every fifteen communicants. In other words, it takes fifteen disciples a whole year to bring *one* soul to Christ! How long, at that rate, would it take 30,000,000 Protestant Church members to overtake the unevangelized population of the globe? At that rate we should have but 2,000,000 converts a year for all Protestant Christendom!

THE religious impulse of the whole character and career of the late Earl of Shaftesbury is directly traceable to Maria Millis, his pious old nurse, who before he was seven years old, taught him of Jesus, and at whose side he learned the prayer which he never failed to use till his dying day. Neglected by his own parents, the evangelist of Parliament *owed to this evangelist of the nursery* the first lessons he learned in the school of Christ. The watch she left to him, he wore on his person as a reminder of the sacred touch by which she set in motion and regulated the delicate mechanism of his being, nor would he allow it to be displaced by the costliest chronometer. Were the secrets of all hearts revealed, we might find that behind many a life that has come with observation, that has been conspicuous for great usefulness in winning souls, there lay some obscure, unobserved, undemonstrative influence like the secret sacred touch of this poor, uneducated old nurse! All we have to do is to abide in our calling, however humble, but *abide with God.*

Popery "Puts Between."

1. ITSELF as mediator between heaven and earth.
2. Priest between sinner and God.
3. Auricular confession between penitent and mercy.
4. Penance between offender and godly sorrow.
5. Mass between believer and righteousness in Christ.
6. Indulgence between him and self-denial.
7. Tradition between him and Scripture.
8. Purgatory between him and heaven.
9. Celibacy between priest and home.
10. Good works between believer and justification.
11. Extreme unction between him and death.
12. Saints and Virgin Mary between him and prayer-hearing God.

Errata.—On page 414 of June number, sixth line from top, it should read:

On a continent, equal to two-and-a-half Europes, they have covered a territory as large as all the United States except Alaska, etc. Africa has about 8,500,000 square miles. Europe about 3,400,000. The Congo Free State reaches a territory of about 3,150,000 square miles, about as large as the United States, exclusive of Alaska.

In the same number we erred in giving credit for the admirable article on The Insufficiency of Buddhism to Principal D. H. MacVicar, D.D., instead of to his worthy son, J. H. MacVicar, B.A.

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